

ZION'S HERALD.

PUBLISHED BY
BOSTON WESLEYAN ASSOCIATION,
36 Bromfield Street, Boston,
A. S. WEED, Publisher.

BRADFORD K. PEIRCE, Editor.

For all stationed preachers in the Methodist
Episcopal Church are authorized agents for their
locality.

Price \$2.00, Payable in Advance.
Postage 20 cents per year.

Specimen Copies Free.



VOL. LIII.

BOSTON, THURSDAY, OCTOBER 12, 1876.

No. 41.

ZION'S HERALD.

ADVERTISING RATES.
First Insertion (Acute matter), per line, 25 cents.
Each continued insertion, " " " 15 " "
Three months, 15 insertions, " " " 15 " "
Six months, 30 " " " 15 " "
Twelve months, 60 " " " 15 " "
Business notices, " " " 15 " "
Reading, " " " 50 " "

No Advertisement published for less
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Publishing Agent,
36 BROMFIELD ST., BOSTON.

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UNCERTAINTY.

BY J. E. DAWLEY.

The good ship with its canvas spread
Sails in the morning light away,
But torn and rent, a dismal wreck,
May float the sea another day;
The beauty of the other morn-
How strange!—to-morrow may be gone.

The mother may her babe caress
To-day, and fold it to her heart,
And on the morrow, weeping, wail
To see the life she loved depart;
The bursting bud, the promised flower,
Lies dead when comes the evening hour.

Who starts so confident and strong,
So manly, his hope-lighted way,
May pause appalled, his hopes to see
Melt like the morning mist away;
So all that cheers and gladdens sight
May turn to ashes in a night.

Who, nobly striving, lowest falls,
May rise to place above us all;
Who proudly climbs so high to-day,
May, on the morrow, lowest fall;
Two boys may start alike, but then
They may not, both alike, be men.

So, master, with your ship to sea!
And sailing slow, or sailing fast,
Siccer clear of shore, steer clear of rocks,
And dare the tempest and the blast,
Do all your duty; leave the rest
For God to do what He thinks best.

His lines are drawn; His watchfulness
From birth, and on to death, endures;
So, mother fond, caress your babe,
And press its dimpled face to yours;
Uncertain what its life may be,
He'll care for it, and care for thee.

Climb, climber, climb! and if you fall,
Rise up and bumble start again;
For efforts in the upward line,
Be sure, are never made in vain;
Climb up, climb on, for fall or rise,
You cannot, climbing, lose the prize!

I know not where God's lines are drawn,
I cannot fathom His decrees,
I know not what may fold be
In all of life's uncertainties;
I know not God; I only know
Beyond His reach I cannot go.

TWO HUNDRED YEARS AGO.

BY REV. DANIEL WISE, D. D.

One hundred years ago our New
England ancestors were fighting,
in conjunction with their fellow-patriots in
the other colonies, for a national exist-
ence. Two hundred years ago they
were battling with the red men of the
forests for the very soil on which they
had built their humble homes. The
struggle was serious and deadly. The
question to be decided was, whether
barbarism or civilization should rule
over the soil.

If the men who first settled in New
England were stern in spirit, they were
also just. Their treatment of the sav-
ages who hunted in the forests and fished
in the streams was, in the main, kind
and honorable. They purchased the
lands on which they settled; they made
treaties which they observed (circum-
stances considered) with praiseworthy
fidelity; they did their best to teach,
evangelize, and civilize their savage
neighbors. That they failed in this
attempt was not wholly their fault.
Perhaps the Indian himself was not un-
qualifiedly blameworthy. His ancestral
blood was wild. His whole nature rose
in rebellion against the restraints of
Christian civilization. He preferred
death as a wild son of the forest, to life
curbed by the limitations of labor and
culture. Let us not, therefore, condemn
him too severely because he fought for
the possession of his native forests;
neither let us hurl indiscriminating
curses upon our fathers because their
deeds compelled them to exterminate
him.

The decisive Indian war of 1675-6
was not brought on by any unjust pro-
vocation on the part of the colonists, but
was the result of what, among civilized
men, would be called patriotic passion.
Philip, king of the Wampanoag, had
brooded for years over the obvious fact,
that the white men, if left alone, would
soon push his people out of their ancient

hunting-grounds. This thought stung
the proud savage to the quick, and,
finally, begot in his breast a fierce pur-
pose to seek the extermination of his in-
truding foes. With this purpose he
sought to inspire with his own spirit,
first, the warriors of his own tribe lo-
cated at Mount Hope, and then those of
the Pequots and the Narragansetts.
Taken together, these tribes could send
nearly three thousand warriors into the
field.

His movements awakened the suspi-
cion of the colonists as early as 1670.
They sought to conciliate him by treaties
and to intimidate him by threats. The
wily chief denied warlike intentions,
deceived the commissioners sent to him
by false promises, and continued, for
over three years, to make secret prepa-
rations for a general and sudden as-
sault on the settlements in the spring of
1676. Had his murderous plot suc-
ceeded, our fathers would have been
reduced to desperate straits, and thou-
sands of lives would have been sacri-
ficed. Fortunately, the fiery passions
of some of his warriors brought on the
strife while as yet his measures were
immature. They murdered a Christian
Indian who had reported Philip's war-
like preparations to the Plymouth peo-
ple. The three perpetrators of this deed
were tried and hung. Then the chief's
wild warriors could be no longer re-
strained. They danced the war-dance
at Mount Hope, and, on the 20th of
June, 1675, made a sudden assault upon
Swarney while the people were at church.

The war was now begun. The peo-
ple of Plymouth, Taunton, Bridgewater
and Boston flew to arms and sent troops
to Swarney. Philip, meanwhile, had
attacked this village a second time,
killed nine persons, wounded more, and
left the dead so inhumanly mangled
that their ghastly appearance "struck
a damp on all beholders."

The first military movements of the
colonists did not augur well for their
success. Some of their troops were
ambushed and slain, others were shot
down in skirmishes, and when they ad-
vanced in force to the camping-ground
of their foes, they found their wigwams
deserted and their owners gone no one
knew whither.

The colonists were now everywhere
alarmed. The bustle of warlike prepa-
ration was heard in every settlement,
and men and women moved about in
fear and dread, not knowing at what
point their savage and agile foes
would make their next appearance. The
superstitions of the times deepened the
general gloom. An eclipse of the moon,
strange appearances in the sky, un-
wonted noises in the air, and other
imaginary prodigies, made many hearts
tremble with dark forebodings. The
continued failure of the colonists to
achieve success in the field, for a time,
seemed to confirm the general apprehen-
sion. The savages, too, seemed almost
omnipotent. They raided Middleboro-
ugh, Taunton, Dartmouth, Mendon and
Brookfield, destroying much property
and many valuable lives.

After a few weeks, the Narragansetts
mustered under Philip's standard. Then
Hatfield, Springfield, Hadley, North-
field and Deerfield were attacked.
Danger reigned everywhere, and none
felt secure either of property or life.
Happily, in October, the general gloom
was lighted by a ray of prosperity.
Seven hundred savages were "signally
repulsed" at Hatfield, and then the ap-
proach of winter caused Philip to retire
into inaccessible swamps, to recover
from the smart of his defeat and pre-
pare to renew the war in the spring of
1676.

But the spirit of New England was
by this time fairly roused. Its courage
was equal to its difficulties. It resolved
to fight a winter campaign. A perilous
purpose, truly; but it was better to
risk its chances than to permit the sav-
ages to come forth from their fastnesses
in the spring with unbroken strength,
to renew the strife after their own
deadly fashion. Accordingly, one thou-
sand men were armed and fitted out for
a struggle with winter and the foe.
Winslow of Plymouth was placed in
command of these bold, patriotic men.

That they might be protected by
Providence, the second day of Decem-
ber, 1675, was observed as "a day of
prayer and humiliation, to supplicate
the Lord's pardoning mercy and com-
passion towards His poor people, and
for success in repelling the rage of the
enemy." What a singular spectacle! The
women throughout New England, no
doubt, looked pale and anxious, and
the children, moved by fear, crept close
up to their parents as they sat in the
churches. But the men worshiped with
compressed lips, sternly devout expres-
sion, their bodies braced and belted,
with their arms conveniently near, as if
their thoughts were divided between
their devotions and their intention to
offer deadly resistance if attacked by
savages. Their aspect was well de-
scribed by Trumbull, in his McFingal,
in these satirical lines:—

"So once, for fear of Indian beating,
Our grandfathers bore their guns to meeting;

Each man equipped on Sunday morn
With palm-look, shot, and powder-horn,
And looked in form, as all must grant,
Like the ancient true Church militant,
Or fierce, like modern deep divines,
Who fight with quills like porcupines."

Having made both spiritual and ma-
terial preparation for effective battle,
the brave little colonial army bivouacked
in an open field, "with no other cover-
ing than a cold and moist fleece of
snow," on the night of the 18th of
December, in Warwick, R. I. Fifteen
miles distant was the camp of their sa-
vage enemy. This camp was a fort,
built upon an island in a swamp, sur-
rounded with palisades, and encircled
with a hedge "nearly a rod" in thick-
ness. It was accessible at two points
only, by means of felled trees which
served as bridges. It held a body of
four thousand Indians, including women
and children. Up to this strong in-
closure the colonial troops marched
through a "cloud of arrows and a storm
of bullets. Many a gallant soldier fell
at the outposts of the fort which were
desperately defended. But every man,
feeling that the destinies of the colonies
depended largely on the issue of this
fearful struggle, fought with a resolution
to conquer or perish. After hours of
bloody strife, the outposts were carried.
The white men stood face to face with
their red foes in the interior of the fort.
Then the issue was soon reached. The
Indians fled, leaving one third of their
numbers dead or captives. Their wig-
wams were burned, their stores de-
stroyed, their fort annihilated, and their
power for further mischief seriously
weakened.

But this success was dearly purchased.
Nearly two hundred—one fifth of the
little army—were killed or wounded.
The glad shout of victory, the joyous
song of thanksgiving for present relief,
echoed from the hills of Connecticut to
the shores of Massachusetts Bay, but
with these cheerful sounds were mingled
the low wail of many a widow
and the sobs of many fatherless chil-
dren—and the end of that Indian war
was not yet.

BEGGARS ON THE CONTINENT.

BY PROF. F. J. LACROIX.

The "tramp" is an everlasting indi-
vidual. He belongs to all countries
and to all ages. He is the Wandering
Jew. He has a history behind him—
and before him. He has long been
tramping up and down the continent.
Recently he has made his advent to the
shores of America; and upon America
a part of his future history is going to
be written. How has he been man-
aged on the continent? May that not
help us in managing him here? It is
never disgraceful to learn from others,
even if they are old people.

The tramp, or pauper, is "an animal
so like a man as to make him feel un-
comfortable." His early treatment on
the continent consisted in "expulsion,
ear-cropping, flogging, branding, the
pillory, the galleys, and such like." The
objective point of aim was extermina-
tion. But he would not be extin-
guished; he persisted in increasing and
flourishing, until finally other sorts of
treatment were conjured up.

In England, Denmark, Russia, Swe-
den, the pauper was conceded a nat-
ural "right" to be saved from starva-
tion. In the first two countries a spe-
cific tax for his relief has been imposed.
Other nations refuse to concede such a
"right," and designate what they give
as direct charity.

In Denmark the matter is working
very badly. The relief funds are dis-
tributed by paid officials. These
"overseers" of the poor do not dis-
criminate. No close investigation is
made. In some cases whole able-bodied
families manage to live on the pub-
lic funds. The Danes are alive to the
rotteness of such a system; they are
calling for the introduction of a severe
work-house test. They see that their
tax generosity only increases the evil
it would fain relieve. A similar sys-
tem in Sweden is guarded from hav-
ing such bad results by a very strict
examination into the real condition of
all applicants for charity.

France, Belgium and Italy do not ad-
mit the "right" of the poor to relief;
but they pretest with complicated
systems of endowed charities under
State control, and supplemented by
special State grants. In France the en-
dowed charities were, formerly, chiefly
of a clerical character. The revolution
of 1789 broke up these institutions,
and inaugurated direct State relief,
paying each "registered" pauper a
regular pension. The folly of this
plan caused its speedy abolition.
Paupers increased at such a rate as to
threaten to consume the whole of the
revenues of the nation. The old sys-
tem was returned to; and this is the
state of things now. There is no
"poor fund," and no State guarantee;
but the government grants annual sub-
sidies to the various old endowed hos-
pitals, almshouses, foundling-houses,
etc., and these subsidies are comple-

mented by generous private donations.
The management of the institutions of
charity is under the direction of the
mayor of the commune and a board
of capable experts. In Paris the in-
stitutions number over one hundred, and
the members of the boards, over six
thousand. The endowment income is
over \$2,500,000; the charity dispensed
is near \$5,000,000. Thus the State
contributes in Paris nearly \$2,500,-
000 in special annual grants. All
these institutions are worked in co-op-
eration, and with the greatest econo-
my. There is a grand central depot of
furniture, apparatus, etc. The boards
lay in its own stores of food and med-
icines. Its bake-houses produce from
forty to fifty thousand pounds of bread
per day. It treats annually over 100,-
000 persons in hospitals, maintains
13,000 almshouses, and has, on an av-
erage, 550 abandoned children in its
asylums, over 12,000 entrusted to
nurses in the country, and some 9,000
apprenticed to farmers under its
guardianship.

The out-door relief is organized thus:
The city is divided into twenty dis-
tricts. Each district has a bureau of
relief, under charge of the district
mayor and a board of twelve adminis-
trators, aided by ladies of charity.
Each district consists of twelve zones;
each zone is under charge of one of the
administrators. Every applicant for
relief, is visited personally, and sub-
jected to a strict examination into his
circumstances. When relief is given,
it is chiefly in the form of not money
but of the specific articles needed.

This whole system is very perfect.
It furnishes every form of relief that
could be possibly needed. The almsh-
ouses, etc., are so organized as to fur-
nish a specific department for every
disease, and every possible age, and
condition from the infant to the grey-
haired. Every want is about as nearly
provided for as human ingenuity could
well devise.

The French have no work-house
test, like the English. They rely, as a
guarantee for a wise distribution of
alms, upon the strictness of their in-
vestigation of each case. When they are
troubled with lazy, able-bodied beg-
gars, they simply have them arrested
and set at forced work.

The French system is carried out in
Belgium with very great fullness. In
general it works very well. It has one
feature, however, which works unfor-
tunately. In many places its "out-
door" help consists in small sums of
money supplementary to the meagre
earnings of the applicants. This has a
tendency ultimately to entirely pauper-
ize those who were previously only
half paupers. Persons who once sink
into the accepting of such relief rarely
rise again to independence. The result
is that in Belgium more than ten
per cent. of the whole population live
more or less on public charity.

Italian pauperism is chronic and in-
veterate. The inflexible Pope seems to
have been much perplexed with the
problem. Their historical policy has
been to alternately fight it to the death,
then to formally license it. At present,
relief is furnished only by en-
dowed charities and by private alms-
giving. But the evil is immense; and
precisely where most almsgiving is
practiced, there the mendicancy is worst.

Spain, Portugal and Russia have no
very developed methods of dealing
with the poor.

The most useful hints for other coun-
tries are unquestionably to be derived
from Germany; for it is here only that
anything like a satisfactory system has
been got to work. The Reichstag of
1870-71 laid down general principles,
but committed their carrying out to the
provincial governments. These prin-
ciples were: Each real pauper to be
furnished, by his commune, with roof,
necessities, medicine and decent burial.
Relief is granted by admission to a
poor-house, or by furnishing with
work. The whole country is minutely
divided and subdivided into districts.
Each district is to support its poor-
house. The State makes certain sub-
sidies to districts specially needed.

Let us see how this system is applied,
at the large city of Elberfeld. Here
the whole population is districted out
under local boards of overseers, with
regular local and general sessions for
conferring, discussing and reporting.
Under the overseers there are visitors.
These officers are unpaid, and their
services are compulsory. But consid-
erable dignity attaches to the office;
and there is no drudgery in the com-
pulsion. For in practice no one is
nominated who does not previously
consent to serve. Each district is sec-
tional, and each section is in charge of
one visitor. This visitor receives all
applications for relief, and makes string-
ent personal investigation into each
case. Every two weeks all the visi-
tors of a district meet with the trustees,
discuss each application reported, and
settle it by a majority of votes.
The essence of this system lies in the
strictness of its personal inspection and
in the honorable character of its visit-

ors. No visitor has charge of over a
half dozen cases. He can, hence,
know all about them. Each applicant
has to reply to a series of questions
which include every chief fact as to his
birth, training, habits, character and
prospects. If relief is granted, it con-
sists in the bare necessities; and
while using this relief, the receiver is
constantly under the eye of the visitor,
and constantly encouraged to endeavor
to maintain himself. Wherever pau-
perism is discovered to result from
idleness or drink, there the police are at
once called in. Imprisonment, and
forced work for from seven to thirty
days are inflicted in the following cases:
1. Where a persons drinks, plays or
idles to such an extent as to come to
need relief for himself or family. 2.
Where a person declines to do volun-
tarily the work assigned to him. 3.
Where a person, unemployed, cannot
prove that he has made reasonable ex-
ertion to support himself.

Of the success of this Elberfeld sys-
tem there can be no doubt. It has re-
sulted in a regular diminution of
pauperism every year since its intro-
duction. It has also stimulated the
general thrift and self-respect of the
poor. Its secret is that it provides al-
most absolutely against giving to un-
worthy recipients. It also provides re-
lief under such conditions as render
self-help much more agreeable where-
ever that is possible. Hence, while it
actually and kindly relieves actual
wants, it yet constantly discourages a
resort to its help. It does not, there-
fore, nurture with the one hand the
plague which it alleviates with the
other.

Is not some such system as this the
only possible real remedy for beggary?
Are not, perhaps, nine cases out of ten
of the beggars relieved at your door,
unworthy recipients, who, but for the
fact that people do respond to their
begging, would be at honest industry?
Is it not better that the few be per-
mitted temporarily to suffer straits, than
that the great many be encouraged in
a course which inevitably helps them
into still deeper degradation and ruin?
Ohio Wesleyan University.

NEW YORK CORRESPONDENCE.

BY REV. R. WHEATLEY.

Sorrows seldom come singly. Of the
death of Bishop James the readers of
ZION'S HERALD have long since been
apprised. Yesterday, Sept. 28, Rev.
W. Goss, Presiding Elder of the Pough-
keepsie District, New York Conference,
or rather what was mortal of him, was
borne to his temporary resting-place in
the receiving vault of Poughkeepsie
cemetery. Mr. Goss literally died from
overwork. His district covers a large
territorial area in New York, Connect-
icut and Massachusetts, and contains
no less than sixty-three pastoral charges.
The constant travel, incessant preach-
ing, and burdensome care, proved too
much for a constitution originally strong
but greatly enfeebled by malarial fever.
Refusing to take the necessary respite
from arduous toil, persisting in closest
attention to duty, notwithstanding dia-
betes and apparent dumb ague, his
complaint ultimately assumed the ty-
phoid form, and terminated in death.
The funeral services in the Washington
St. M. E. Church, were attended by nu-
merous preachers and people. In many
particulars the Presiding Elder resem-
bled the Bishop. Both were cool, calm,
collected, remarkable for self-control,
and yet capable of kindling into fiery
enthusiasm, or melting into fluent ten-
derness. Both were eminently conserva-
tive, possessed of admirable adminis-
trative abilities, judicially impartial,
extremely laborious, and wholly devoted
to the interests of Christ and the Church.
He has bought with his blood. Genius,
brilliance, originality, were not con-
spicuous in either; but faith, and love,
and all the fruits of the Spirit were.
Church and State both contain unselfish
and disinterested men, but the number
is not so great that any can be spared
without leaving a painful blank.

Mr. Goss was twice a member of the
General Conference, where, in commit-
tee and in vote, his positive convictions
and practical wisdom found conspec-
tious expression. Character such as
his makes hosts of friends, and holds
them with hooks of steel. About a
month prior to his decease, the preach-
ers of his district made himself and wife
a beautiful present of a silver tea ser-
vice. This was done publicly, and with
appropriate speeches. In response, he
took occasion to dwell largely on the
matrimonial relation, and pleasantly
assured his hearers that in a married
life of twenty-five years he had "never
kissed any man's wife but his own."
The remarks were timely and the effect
good.

Both these chief pastors will be great-
ly missed and affectionately remem-
bered. Of Bishop James, so full of holy
ambition, of busy activity, and intense
love for his work, it is to be hoped that
a suitable biography will be prepared
by competent hands—one that will ex-

hibit the subject—his life, opinions, and
works—as they really were. Recent
compositions of that kind are sadly
lacking in needful detail on several
points. Neither Dr. McClintock's nor
Bishop Clark's memoirs are exceptions to
the correctness of this statement.
Mrs. Palmer's biography, so long and
eagerly expected, has been finished for
some months, and will be given to the
Church this autumn. Hers is the record
of a remarkable and most influential
life—second to that of none of the
mothers in Israel, Mrs. Wesley and Mrs.
Fletcher not excepted. Most favorably
does it compare with that of the gifted
Harriet Martineau, whose estimate of
human life is the *vanitas vanitatum*
so familiar to the unspiritual and un-
believing. The "I am not disappointed"
of Presiding Elder Goss, and the dying
utterances of Phoebe Palmer, like those
of the aged Paul, are in vivid contrast
with the latest words of the feminine
translator of Comte's Positive Philoso-
phy: "I have no reason to believe in
another world. I have had enough of
life in one, and can see no good reason
why Harriet Martineau should be per-
petuated." Would she have spoken
thus had she had the intelligent faith,
the burning love, and the beneficent
zeal of Mrs. Dr. Palmer? Infinitely
more blessed and more permanent is
the power of such an one as the latter,
than of the former—however erudite
and philosophical she may be.

PROF. HUXLEY.

From Miss Martineau to Mr. Huxley
the transition is easy and natural. That
colossus of biological science has come
and gone again. He talked sensibly at
Baltimore, dogmatically at Buffalo, and
wonderfully at New York. He has been
smitten by America's grandeur and
beauty, enthused (what a word!) by
American contributions to evolution—
particularly by the collection of fossils
accumulated by Prof. Marsh, whom the
rough frontiersmen denominate "a
bone sharp"—and has irradiated the
darkness of New York by a series of
three lectures in Chickering Hall. "The
Miltonic hypothesis" of creation suf-
fered cruelly from his terrific attack,
and the theologians, of whom so many
"strangled" specimens are lying loose
around "the cradle of our infant sci-
ence," waited in breathless suspense for
his demonstration that our remote pre-
progenitors were the ascidians of Darwin,
or the *cozoon Canadense* of the Lauren-
tians rocks. But he did not trace the
biological record to any such source.
In fact, after reading the third lecture
twice or thrice, your correspondent's
mind is in painful uncertainty whether
himself and the citizens of the Hub are
not undeveloped *hippopot* rather than de-
veloped apes or oysters. The recent
equus, Prof. H. proved, with all the
minuteness of a demonstrator of equine
anatomy, to be the descendant of the
hippopotamus, as that was of the *meship-
popotamus*, and that again of the *orhippus* or
hipparion, a "critter" with tibia and
fibula in his hind, and ulna and radius
in his fore legs, and also possessed of
fingers and toes. The tormenting
suspicion arose, after reading the osteo-
logical details, that after all both the
Darwinian and the Miltonic hypotheses
may be wide of the mark, and that men
have been the remote ancestors of
horses and asses; for Prof. H. includes
the latter in the genus *equus*. He must
be profoundly astonished by the sci-
entific prevision of Western slang, and
must regard the appeal of the drunken
roustabout—"Say, old hoss!"—ac-
companied by a vigorous slap on the
back, as the daintiest piece of flattery
imaginable; for what is it but an antici-
pation of what Mr. H's progeny may
eventually become? It evidently com-
pliments him as a highly developed
horse, perhaps an—. Whatever he
may think of it, we venture to predict
that Moses will survive Huxley.

THE NEW HYMN-BOOK.

Anyhow, the committee on the re-
vision of the Hymn-book are of that
opinion, for they intend to prosecute
zealously the work intrusted to them,
with the abiding conviction that all
Moses wrote about the fall of man and
his redemption by the "seed of the
woman" is true. Not one jot of
warmth and earnestness in worship will
they abate, because of the demonstra-
tions (?) of this doughty champion of
evolution, whose worship at the shrine
of the "Unknown and Unknowable"
is mainly "of the silent sort." The
Western section of the committee have
already issued a circular to the Church
containing sundry pertinent questions.
In this, as in other matters, the West
"goes ahead." The East is strangely
inert. New York hangs fire because
the Hon. C. E. Hendrickson, the Jersey
member and "prosecutor of the Hymn-
book case," has not seen fit to call a
meeting of his own section.

"HUNDRED YEARS OF METHODISM."
Meanwhile we have employed part of
the time in reading, marking, learning,
and inwardly digesting Bishop Simp-
son's Hundred Years of Methodism.
Preachers don't like to be book peddlers.
But for once they ought to turn book-

canvassers, and put this excellent vol-
ume into the hands of every Methodist.
It indulges in no raptures, in no ecsta-
sies of sectarian laudation, in no mag-
niloquence. It is philosophically sober,
deeply religious, historically accurate,
and entitled to the foremost place in the
curriculum of ministerial study. It starts
a score of questions of profound inter-
est, that cannot even be mentioned now.
Hoping that all your readers will buy a
copy, and appropriate its contents, we
will hereafter, with editorial permis-
sion, discuss, at least, one of them.

FROM OUR EXCHANGES.

A real conviction of the danger of error—
a consciousness that we ourselves have been
so deceived, may make us ten-fold more anx-
ious to help our fellows out of bondage to
evil habit. Our swords will cut best if we
have tempered them in the fires of our own
repentance, and sharpened them in the se-
cret laboratories of our personal consciences.
—The Methodist.

To the Jew, the Gentile was an object of
pity and derision. The Greek so regarded
the barbarian. In every age and among all
peoples, the caste spirit has been the one
which has hindered progress by promoting
selfishness and uncharitable feelings between
classes. Culture and refinement cannot
eradicate it. It is only the precept laid down
for all time, the two-fold law, love to God
and love to our fellow-man, that can outroot
it. To this source we must look for deliv-
erance from caste distinctions, which are of
the world's worldly. —Morning Star.

The lowliest life has passages that would
rouse our strongest sympathies, if its strug-
gles were faithfully recorded. All around
us are unwritten histories of effort and fail-
ure, of toil and victory. The unity of hu-
manity in all times and countries, the com-
monest and power to the lives of men and women
of like passions with ourselves. Outward
circumstances may be widely different, but
the great under-current of human passion
and feeling is substantially the same. The
old heart histories of sin and suffering in the
Hebrew world of thousands of years ago
come home to our hearts as if they had hap-
pened yesterday. This is one of the chief
sources of the power of the Bible itself.—
Christian Guardian.

Much learning has been expended in dis-
cussing the question of another lost gospel;
but we have a fifth gospel, whose genui-
ness and authenticity nobody can dispute. It
is written in the lives of Christians; and the
highly appreciated that it is now. Ordina-
tion used to be the grand qualification. Rome,
Geneva, and every, had laid hands on his
head. We honor ordination as a religious
service by which one called by God is pub-
licly installed in his office. But the people
can no longer be duped by any mystical
ceremony. Has God laid hands on his heart?
Does his whole conduct bear upon the sig-
natures of a divine commission? —Religious
Herald.

But may there not be a certain advantage
in having a Saviour who is not seen? As ob-
jects close to us are seen only in part, so it
comes to pass in our closest friendships we
see only a part of the character. We have
had friends who were appreciated only in their
full when they were taken from us. The
perspective of death was needed to round the
character. So faith may paint the love and
glory of the invisible Jesus in colors we
would fail to see if He stood in bodily pres-
ence by our side. The Apostle's learned
Christ and his mission best after the cloud-
gates had closed over the glory of the as-
cending morning. Then, relieved from Jew-
ish prejudice and

CORRESPONDENCE.

LETTER FROM WASHINGTON.

Our silence for the last few weeks has been occasioned by our stay at the Centennial. Several times we thought of writing you from there, but each evening would find us so weary with the sight-seeing of the day that all letter-writing was indefinitely postponed. Now that we have traveled through all the leading nations of the globe, or rather examined their products and exhibits, and have returned to quiet home life, all that we saw seems like a dream.

Leaving Washington on the evening train we had a very amusing and pleasant trip on account of the real genuine freshness of some of our fellow-travelers. Many of them were from the West, and only arrived in our city in season to connect with that very train. People who are located within a few hours' ride of Philadelphia do not appear to appreciate the luxury within their reach; while people living hundreds of miles from any railroad, some of them, in fact, making their first journey in the steam-cars, find no sacrifice too great for them to make in order that they may visit the wonderful Centennial. Strange as it may sound, there are people who have been married thirty and forty years and are just now taking their bridal trip; and I think their enjoyment is greater than that of those who make the trip when starting out in life.

Arriving in Philadelphia at midnight we found a carriage and proceeded at once to the Girard House; but here we received the pleasing information that the house was full, and our only accommodation for that night would be a cot put up in the front parlor. If we would accept such quarters, they would proceed to make us comfortable at once. As the rain was falling in torrents we thought it prudent to remain where we were, and in a short time the parlor was made to represent a ward in a hospital, where we passed a very comfortable night. In the morning we changed our quarters, and were soon comfortably established in a private family, which is much the pleasant way of stopping in Philadelphia, for there you are free from the noise and confusion of a hotel crowd.

As women traveling are proverbial for the number of their bundles, the females in our party decided to pack everything (as we would have our trunks next morning), and for an exception to the rule travel without bundles. Morning came, and when we were quietly established in our boarding house, the question was asked twenty times, "where are our trunks?" but no definite answer was obtained from any one, and after waiting two hours, we were obliged to set off to the grounds without having our hearts gladdened by the sight of clean, fresh clothing. But we came to visit the Centennial, and such a trifle was not to be thought of, or, at least, we could not allow it to mar the pleasure of the day. The rain was still falling, so that we felt more reconciled than we should under different circumstances with fair weather.

As we found we must adopt a regular system in our sight-seeing if we would see all that there is to be seen, we decided to visit the Main Building the first day; and here we spent the entire day until late in the evening. It is utterly impossible to give any description of what we saw, for it would be like taking the products of all the different nations and describing them one by one. We first visited Japan, then China. Afterwards we crossed over into Sweden, and were very much pleased with the exhibits of that country. There are several groups of wax figures here, which illustrate the customs of this people very forcibly. The death of the Swedish Child is very expressive, and the sorrow depicted in the waxen features is really striking. The great nation of Spain has a wonderful collection of her products; but Russia exceeds them all. America, of course, we are familiar with, but her exhibits compare with those of other nations in a very favorable light, and, in many instances, exceed them. France, of course, has a magnificent display of fine work and ware. Her glass and china, with much of that nice gilt-work, cannot be equalled by any country. Her silks, satins, and velvets, are elegant, and her jewelry fine. The United States has a fine display of jewelry, plated ware and silks. Cheney Brothers have a case in which their work is displayed to the best advantage.

But allow me to tell you something of the size of this building. It is 1880 feet in length and 464 feet in width. Any person who enters the building and walks through every aisle and passage can leave the building and know that he or she has walked twelve miles. It is estimated that if all the cases of exhibits in this building were removed, every man, woman, and child now residing in Philadelphia could be placed in this one building, and each one have sufficient space in which to turn around. In spite of all this there was not room for all the exhibitors, and consequently, the building known as "The Annex to the Main Building" was erected, and in this the carriages of all nations were placed; also stoves, ranges, all sorts of kitchen fixtures, the Pullman place cars, the Pullman dining-cars, and the cars of other countries. Everything that could not be placed in the Main Building was placed here, and the display is certainly very interesting.

The most interesting of all the exhibits in the Main Building to us was the pulpit from which Whitefield

preached, and the chair used by the "Dairymen's Daughter;" and while looking at them, I could but pray that the spirit which characterized these noble lives might fall upon the vast concourse of people who gazed upon them daily. More anon.

CANADA CORRESPONDENCE.

The harvest is past and the summer is ended, so that we have no longer cause to complain of the excessive hot weather which was our portion during the months of July and August. The long season of drouth, which so much affected our harvest, is among the seasons of other years. We have now cool, bracing weather, which has been accompanied by several refreshing showers of rain, so that root crops, especially turnips, will be much better than many anticipated.

During the days of sunshine an unusual number of out-door political meetings were held. Sir John A. Macdonald, who is the leader of the opposition in the Dominion Parliament, has been feted by his friends, to an extraordinary degree. "Liberal Conservative" picnics were held in various parts of Ontario, which, as a matter of course, caused the friends of the ministry, of Mr. Alexander Mackenzie, to act in a similar manner, so that every few days the streets would be scenes of political harangues, which were not by any means couched in the most choice language, but, frequently, low personalities would be used, such as cannot be commended by the friends of either party. Each honorable gentleman would be accompanied by a host of lesser magnates, who would, of course, be sure to extol the virtues of their respective leaders, and belittle the party to whom they were opposed. Pity that our public men, with but few exceptions, adopt a mode of address which is so reprehensible, and so little deserving of imitation by the rising generation.

I am pleased to inform your readers, that, notwithstanding the severe monetary pressure arising from dullness of trade and bad harvests, the erection of new churches is still the order of the day, not merely in Ontario, but also in the other provinces of the Dominion. Since my last, I attended the dedication of a beautiful church at Whitby, a small town some forty miles from Toronto, and which is the seat of the Ontario Ladies' College, under the care of the Toronto Conference. The said church is the third which the Methodist denomination have built in that town. The venerable Dr. Wood preached the dedicatory sermon, which was delivered in his usual pathetic style. He had dedicated a former church in Whitby twenty-one years ago, of very humble pretensions compared with the present edifice, which may truly be designated superb. It will seat about eighteen hundred persons on the ground floor, and is sufficiently high for galleries. The floor gradually descends from the entrance to the communion rails, so that every person has a good view of the preacher. The school-room, minister's vestry, and class-rooms are all in the rear. There are two towers in the front, which gives the building an imposing appearance. The days of the opening were red-letter days for Whitby Methodists, and though the amounts collected were not equal to what would have been realized under other circumstances, yet, sufficient was contributed to enable the trustees to make so much of their liabilities as to make their burden comparatively easy; and this is well done, considering they have expended about twenty-six thousand dollars.

Another church is to be dedicated next Sabbath at a small village north of Toronto. Dr. Ives, of financial celebrity, in connection with some stars of the Canadian Church, is announced for the dedicatory services. The cornerstone of a church has recently been laid at Trenton, one of our former fields of labor, which is to be a place of beauty. Methodism has lately been making great strides there, and though another branch of the Methodist family has recently obtained a footing, yet the cause has so far prospered, that in a few years what was an extensive circuit has been divided again and again, so that now there are some four or five where there was only one, so greatly has the Word prevailed.

A few of our churches have lately been in a state of great excitement by reason of being visited by the famous and popular Brooklyn divine, Rev. Henry Ward Beecher. He first landed at Montreal, then proceeded to Ottawa, thence to Toronto, and finally to London. At the first three he only delivered one lecture, but in London he delivered two. He also spent one Sabbath in Toronto, and preached twice. The Ministry of Wealth and Hard Times were the themes of his lectures. In some of the cities, he lectured in the skating-rinks, but in Toronto the opera house was the place selected, where he also preached on Sabbath evening. The audiences varied from two thousand to four thousand. In Toronto and London the attendance was probably the greatest. Special trains were run from various places to these cities, and the western fair being held in London at the same time caused many hundreds to be in the city.

Of course, different opinions are entertained as to the propriety of Mr. Beecher visiting Canada at this time. Not a few declare, that in their judgment he should not have gone abroad at all, and even Christian ministers and leading laymen are very much divided in opinion. Two of the leading journals of Toronto, the *Globe* and the *Mail*, both contained several communications condemnatory of the association under whose patronage he lectured. Some

very strong editorials of the same character appeared in both journals. In acknowledging the vote of thanks which was awarded him at the close of his lecture in Toronto, Mr. Beecher thanked the editors for their kindness(?) to him, in thus enabling him to have much larger audiences than he otherwise would have had. Probably no lecturer who has visited Canada for many years past, has had such immense audiences. Pity that Mr. B. should be under such grave suspicions, as his lectures are calculated to do immense good. He may serve as a beacon, and when we think of him, or see him, we may well say, "Let him that thinketh he standeth take heed lest he fall."

The Congregationalists are comparatively a small denomination in Ontario and Quebec, and though they have some good churches in some of our cities, Montreal is probably their stronghold, where they have a college. A few months ago, the minister of the principal Church in that city was called to England to act in the capacity of principal of a college, and now the said Church has given a call to a minister at Manchester, England, and he has signified by telegraph his acceptance of the call. He made a tour through a large portion of the Dominion last summer, and preached so much to the delight of the citizens of Montreal, that they were induced to secure him as their own. A congregation of the Episcopal Church in the same city was not so successful in a call which they extended to a clergyman in Chicago, inasmuch as his answer was, "declined with thanks."

The temperance question is exciting much attention among us just now. The last session of the Ontario Legislature enacted a law to regulate the traffic, which, it must be admitted, is by far the best of the kind that we have ever had. Several counties, however, have adopted "the Dunkin Bill," which virtually closes all taverns, and refuses licenses throughout their jurisdiction. Another county (Grey) has just adopted the said bill by an overwhelming majority. The Licensed Victuallers' Association have taken alarm, and have resolved to raise a sum of \$25,000, to aid the defense of such of their number as may be prosecuted for violation of the liquor laws. No doubt the lawyers will reap a harvest, for several inspectors, I am happy to say, have not been remiss in bringing to justice those who have either sold liquors without license, or have sold during prohibited hours. It is not always easy to secure a conviction. Some judges are disposed to favor those engaged in the traffic, when they can do so, and we fear that, too frequently, wrong verdicts are rendered. The friends of temperance must still battle for the truth, and wage unceasing war against the common foe, which everywhere is making such havoc among mankind.

One of those painful scenes which many regard as a relic of barbarism, has just taken place in one of our cities, viz., the execution of a criminal. Two persons, uncle and nephew, were convicted, but as the younger did not strike the blow which effected the murder of their victim, the minister of justice mitigated his sentence to imprisonment for life. The unhappy man who was executed, in taking a final leave of his relatives, entreated them to take warning from his sad fate. His end is another illustration of Solomon's saying: "The way of the transgressors is hard." May all such take warning! September 28, 1876. ONTARIO.

LETTER FROM SOUTH CAROLINA.

MR. EDITOR: With your permission I would like to converse with the readers of the HERALD on three topics: The first is

YELLOW FEVER.

which just now is the general topic of conversation. It is already in the city of Charleston, and my only safety was in flight. Hence the date of this letter. It is not very severe as yet, only seven deaths reported at this time of writing, with quite a list of sick. But in Savannah and Brunswick, Georgia, the fever surpasses all description. All classes and ranks are being swept away by its terrible march. We hope for Charleston. The benevolence of sister cities has already been taxed, and yet there is a great amount of suffering for want of necessities. Volunteer doctors and nurses have been called, but only a few have responded. It requires a great amount of love, for one man to risk his life for his fellows. Considering the hard times, money has been given freely, especially in northern cities, which is characteristic. They have the heart and the means. You were wrong in stating that Charleston had given \$12,000. She has not given over \$2,000. She has the heart, but not the means. Our only hope is prayer. It is said the yellow fever is a vegetable, and grows in a certain state, or condition, of the atmosphere. A sharp frost alone can kill it; but is here not a subject of prayer that He who made the air will so modify it, or change its conditions, or send an early frost, so that this terrible scourge may be stayed? By it I am driven from my delightful work, but am very pleasantly situated in a small cottage located in a beautiful pine grove about twenty miles from the city. The atmosphere is delightful. The location reminded me of a Northern camping-meeting with the preaching left out. Hundreds are here from the city. Another subject of general conversation, and of deep interest, is

THE POLITICAL CONDITION OF THE STATE AND NATION;

though the first is of more importance than the last. State rights are of more consequence than national love. I conceive that one difference between a Northern and Southern politician is this: The first can see both sides of the question, the latter only one side; and this he looks at with the most intense feeling. This has a tendency to make him very narrow in his views, and illiberal towards all others. You in the North, accustomed to attend political meetings, and listen to intelligent speakers, with now and then a rousing hurrah, can hardly conceive of a political gathering in South Carolina. Men go fully armed, and a meeting is held but that the knife or pistol is used freely. We have a young rebellion with the spirit and the hate of the old one. They are led by the same military leaders—for who has not heard of "Wade Hampton's Legion?"—and their banner in 1862 is their banner to-day modified by circumstances. Intelligent men have been dragged from their families and murdered in the streets; others, in order to screen themselves, have taken refuge in United States' camps, leaving their families to suffer; others have been killed like dogs in the presence of their households—all because they claim to think for themselves. The assertion that "all Yankees ought to be killed, and their bodies hung on the trees to ornament the grounds in the Court House yard," in Charleston, was received with deafening cheers—a most wonderful comment on military union and brotherly affection. It is not pleasant to write such things, and I do not do it to stir up strife (far be it from me), but facts are stubborn things, and the first brotherly one I meet with shall be given you at once. This brings me to the last subject, which is

FRATERNITY.

And first of all I appreciate the efforts made in the North and by Northern Churches where principles are not sacrificed in order to cultivate brotherly feeling with the South, but really in too many instances it is a violation of the command in Matt. vii. 6. According to the present situation, my idea is to let the South alone for a time. Had the "father" constantly sent clothing and provision to the "prodigal son," it is possible he never would have returned to "his father's house." We know nothing about fraternity here. It is a foreign plant, and has not grown in Southern soil for the past fifty years. Though frequently planted by the agents of the M. E. Church, and others of a like benevolent spirit, yet it will not grow because not cherished by the native Southerner.

The late action of the commissioners to settle all difficulties between the two Methodisms, so far as South Carolina is concerned, made fraternity doubly impossible. The taking of property given to us and occupied by the M. E. Church for upwards of twenty years, and placing the same in the hands of the M. E. Church, South, not only destroys fraternity, but creates an ill feeling towards the mother Church. Again, trying to dispose of property (which was never in the hands of the Southern Church, and, in fact, cannot be said to belong to either Church, only held in trust by the M. E. Church for a specified purpose, and over which the Southern Church has no more control than it has over the press that prints this letter), controlled by a will which must always take the precedence, and is already in chancery by the instigation of the Church South, is creating an injury to ourselves without benefiting anybody else. I am fully aware of the opposition this sentiment will meet, but I do claim (being on the field) to know something better than those who only theorize. "Fraternity between the two Methodisms" sounds grandly, but let us be sure that we are best before we shout, was the advice of the fathers. Fraternity must be in the heart, in the spirit, before it can be in the letter, and one who has an extensive experience told me the other day that the spirit of the ministers of the M. E. Church, South, was never more insolent or bitter than at present.

I was glad to see the instance of brotherly affection in the introduction of a brother minister from the Georgia Conference, in the HERALD. This is fraternity, Christian and right. Let the South point to such an instance. The first one I meet with shall be given immediately. T. J. ABBOTT. Summerville, S. C., Sept. 29.

HORSE-RACING.

A celebrated Roman was once asked, in view of the presence in the city of the Circian games—games that were originally of Grecian extraction, and in which the participants, divided into companies and attired in dresses of distinguishing colors, red, white, blue, green, entertained the spectators with displays of horsemanship—he was asked, in view of his indifference to these games, this question: "How can you remain in such pleasing tranquillity at home, while all Rome is stirred with excitement?" To the question he made this ready and significant reply: "These races are entertainments for which I have no taste; they have nothing to recommend them to my judgment." Therefore the old Roman remained quietly at home, though the streets of the Eternal City surged with excitement. His attitude toward these games is the more worthy of note, because they were popular, and because Rome was given to wild and worldly sports. And doubtless, too, he was pleased with many of them; but with the horse-race he was simply disgusted. We sympathize with him in that feeling of disgust. As we sit at home, undisturbed by the snoring of the "bloody," we appreciate the tranquillity the old Roman felt, and the sweet satisfaction it gave him. And yet our people love the horse-race, and will have it. Even long-faced deacons and pious preachers have a tender touch of "depravity" in this direction. Whether it be of the essence of "original sin" may be a question, but that it is neither purely angelic nor highly human in the better sense, seems to be a foregone conclusion. That thousands upon thousands of people should be crazed, annually, with a vulgar passion to see a parcel of horses driven at their utmost speed, only shows the presence in our civilization of elements akin to those, which in Spain organize bull-fights, and in America strikers' rings. It may be a weakness of our nature above what is common to man; it may be a want of ordinary taste and refinement in us; it may be a great dullness and stupidity on our part; nevertheless, we do "rejoice with joy unspeakable and full of glory," that, like the old Roman, we have no liking for this vulgar entertainment.

There may be something captivating in the motion of a swift horse; there may be something to be admired in the maneuvers of a skillful driver; there may be something exciting in the gathered crowd and the loud hurrah; and in short, all the incidents, accessories and surroundings of the modern horse-race may be elevating and ennobling, and we may only expose ourselves to ridicule for a contrary suspicion, and yet, we cannot help the suspicion; and, though we are eager to know and appreciate all the good we can, yet we confess, that the glory of the horse-race has not yet dawned upon our benighted mind. How many generations behind time are we? How shall we sharpen our dull sense to see the divine virtue of this popular modern amusement—a virtue which stands transfused before so many eyes, but which is withdrawn from our narrower or broader vision?

OUR ECLECTIC.

OUR AUTUMN.—We, too, have autumns, when our leaves drop loosely through the dampened air. When all our good seems bound in sheaves, And we stand reared and bare.

Our seasons have no fixed returns, Without our will they come and go; At noon our sudden summer burns, Ere sunset all is snow.

But each day brings less summer cheer, Crimps more our ineffectual spring; And something earlier every year Our singing birds take wing.

Lovell.

SPIRITUAL POWER.—The most compact and gigantic machinery of society—as experience shows—falls to pieces, wherever religious and moral skepticism, by paralyzing faith and heroism and hope, has cut off the supply of spiritual power.

Rome, at the commencement of our era, had reached the utmost point of material force and visible magnificence; her organization held with an iron grasp the continents of Europe and the East; her military chain spread with unbroken links from Lebanon to Gaul, and from the Caspian to the Ethiopic Nile; her wealth and arts had called into being ten thousand cities,—no mean imitations of her own greatness; her institutions had diffused a universal repose, and the functions of government were exercised with a rapidity and precision never surpassed. What brought a power thus mighty—a power that called itself "eternal"—to its dissolution? Shall we be content with a figure of speech, and say that it broke asunder from its excessive mass? Apart from spiritual decline and causes of moral disunion, I know of nothing to prevent a uniform civilization from reaching the most enormous bulk. Shall we refer, rather, to external dangers; and call to mind the tempest of barbarians that "roared around the gates of the empire," say that it perished like a Mammoth, in a drift of Northern snows? Yet, with far less imposing resources, she had stood up and lived through fiercer storms. No; the stroke was not of war, but of paralysis. The heart of religion had ceased to beat.—Rev. James Martineau.

LEISURE.—Grand is the leisure of the earth; She gives her happy myriads birth, And after harvest feers not death, But goes to sleep in snow-wreaths dim. Dread is the leisure up above, The while He sits whose name is love, And waits, as Noah did the dove, To see if she would fly to him.

He waits for us, while, homeless things, We beat about with bruised wings; On the dark floods and water-springs, The ruined world, the desolate sea; With open windows from the prime, All night, all day, He waits sublime, Until the fullness of the time Decried from from His eternity.

Jean Ingelov.

GOD'S PITY.—Where the great Father, in His everlasting watch, paces His daily and nightly rounds, and through these lower mansions of His house gathers in the offered desires of His children, where, think you, does He hear the tones of deepest love, and see on the uplifted face the light of most heartfelt gratitude? Not where His gifts are most profuse, but where they seem most meagre; not where the suppliant's worship glides forth from the cushion of luxury, through lips saturated with plenty and rounded by health; not within the halls of successful ambition, or even the dwellings of unbroken domestic peace; but where the outcast, dying from persecution, kneels in the evening upon the rock whereon he sleeps; at the fresh grave, where, as the earth is opened, Heaven in answer opens too; by the pillow of the wasted sleeper, where the sunken eye, denied sleep, converses with a silent star, and the hollow voice enumerates in low prayer the scanty list of comforts, and shortened tale of hopes.—Rev. James Martineau.

THE WORK OF CHRIST.

The effects, then, of the work of Christ are even to the unbeliever indispensible and historical. It expelled cruelty; it curbed passion; it branded suicide; it punished and repressed an execrable infanticide; it drove the shameful impurities of heathendom into a congenial darkness. There was hardly a class whose wrongs it did not remedy. It rescued the gladiator; it freed the slave; it protected the captive; it nursed the sick; it sheltered the orphan; it elevated the woman; it shrouded as with a halo of sacred innocence the tender years of the child. In every region of life its ameliorating influence was felt. It changed pity from a vice into a virtue. It elevated poverty from a curse into a beatitude. It ennobled labor from a vulgarity into a dignity and a duty. It sanctified marriage from little more than a burdensome convention into little less than a blessed sacrament. It revealed for the first time the angelic beauty of a Parity of which men had despaired and of a Meekness at which they had utterly scoffed. It created the very conception of charity, and broadened the limits of its obligation from the narrow circle of a neighborhood to the widest horizons of the race. And while it thus evolved the idea of humanity as a common brotherhood, even where its tidings were not believed—all over the world, wherever its tidings were believed, it cleansed the life, and elevated the soul of each individual man. And in all lands where it has moulded the character of its true believers, it has created hearts so pure, and lives so peaceful, and homes so sweet, that it might seem as though those angels who had heralded its advent had also whispered to every depressed and despairing sufferer among the sons of men, "Though ye have lain among the pots, yet shall ye be as the wings of a dove, that is covered with silver wings, and her feathers like gold."—Farrar's *Life of Christ*.

Do SOMETHING.—Thousands of men breathe, move and live—pass off the stage of life, and are heard of no more. Why? None are blest by them; none could point to them as a means of redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die? O, man live for something! Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name by kindness, love, and mercy on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No; your words, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of the evening. Good deeds shine as brightly on the earth as the stars of heaven.—Dr. Chalmers.

LATE EDITORIALS.

One or two, on sermon reading, are needed hints. It is painfully true with some pulpiteres, that they withhold "the application," and please the devil. I ventured to exhort a little, in a prayer-meeting, the other evening, and a young man got up and said it was proper to relate experience in such meetings. You see the devil does not wish anybody's conscience waked up. You may preach and pray, if you will only do it in the way he permits. You may plunge a good Church all over into debt, by his permission, too. But don't exhort any, for he don't like it. AN OLD MAN.

Our Book Table.

HARPER'S HAND-BOOK FOR TRAVELERS IN EUROPE AND THE EAST, compiled by W. P. Petridge, M. S. G., from being quite a small pocket manual, fifteen years ago, has now reached the number of three, of equal size, and is published, also, in one large pocket-book volume of fourteen hundred pages. It has one hundred and fifteen maps and plans of cities, and all the information about routes, hotels, prices, principal objects of interest, historical associations and general information, that the tourist most desires to have at hand. What is spread over a small volume of books in other European and Oriental guides, Harper gives in one stout, but portable volume. Its price, in one volume, is \$7; in the three-volume edition, \$3 a volume.

THE HISTORY OF THE REFORMATION IN EUROPE IN THE TIMES OF CALVIN, by the Rev. J. H. Merle D'Aubigné, D. D., Translated by W. L. R. Caves. Vol. VII. The present volume traces the progress of the work in Geneva, Denmark, Sweden, Norway, Hungary, Poland, Bohemia, and the Netherlands. It was reasonably feared that the lamented death of the learned and brilliant author of this great and charmingly written history would prevent the completion of his work, and that it would remain a grand monument, but unfinished, provoking the sorrow as well as the admiration of its readers. But his manuscripts have been found in such a complete condition that the skillful editor, Ad. Duchemin, has found his task to consist simply of verifying the numerous quotations, and slightly condensing the work where unnecessary fullness had been given in the first draft, by the free hand of the departed writer. The editor adds in this volume an interesting and valuable introduction, in which he considers and answers some of the chief criticisms made upon its predecessors. Those who have read the early volumes of this remarkable history will be eager to enjoy the contents of the present. They will find it equally dramatic in its style, and equally full and accurate in its incidents and records of discussions. It is unique as a history in the eventful era that it pictures and interprets. Another volume, to be published about a year hence, completes the series.

Harper & Brothers add another handsome square quarto to their beautiful text-book series of classic English literature. The present volume is Shakespeare's TRAGEDY OF KING RICHARD, THE SECOND. It has been edited, in excellent taste, and with marked ability, by Wm. J. Rolfe, A. M., late head master of the high school, Cambridge, Mass. There are seventy-five pages of explanatory notes, with a complete index, and a series of illustrative wood engravings. It is, altogether, an admirable and practical idea, happily and tastefully executed.

Jas. R. Osgood & Co. have issued the third volume of Henry W. Longfellow's *FOUR PLACES*, still illustrating England, Oxford, Plymouth, Rydal, Selborne, Sherwood Forest, Stoke Poges, Stratford-on-Avon, and Thame, the river, with many other scenes whose names begin with the intervening letters, are here pictured by the bards that have sung their glories. The volume, with its predecessors and successors, will form a coveted addition to our poetic literature.

THE DOLBY ROMANCE, and other fugitive pieces, forming the concluding volume of the beautiful classic edition of Hawthorne, has been issued by Osgood & Co. The present volume contains a very convenient index to the whole series, and completes the most popular and handy edition of this author's works.

In the vest-pocket series a new volume is issued, containing the charming story of RAB AND HIS FRIENDS. Dr. John Brown has written many other delightful essays, but no one superior, if hardly equal, to this. The whole canine species owe to his love and practical befriending an untold amount of gratitude for his touching and eloquent record of one of their number.

A rollicking book, in the same press, full of fun and nonsense, is THE HUNTING OF THE SNARK; AN AGONY IN EIGHT FITS, by Lewis Carroll. It is but little larger than the vest-pocket series, and is amusingly illustrated.

COMMUNION WINE AND INTERTEMPERANCE, by James Miller, Bvo, 31 pp. Published and sold by the author. This is a curious little work, written with much ability and insight, and containing the truth of its position. Its object is to show that the use of intoxicating wine by Bunyan occasioned his miscarriages in his religious life, and the consequent pictures of lapses in his memorable Pilgrim's Progress. He also seeks to show that the use of such wines by the Church of all ages at communion, and the inferences drawn from its sacred uses, had been the occasion of intemperance. He teaches that the wine used at that Passover was unleavened, as the bread was unleavened, and that only this kind of wine should be used at the Lord's Supper. It is a curious little treatise, showing broad reading and much reflection. We are not prepared, however, fully to accept the premises, or to admit the legitimacy of all the inferences.

The Murray Hill Publishing Co., of which Mr. John P. Jewett is manager, issue a paper-covered sketch of the LIFE AND OPINIONS OF MR. PETER COOPER, by Prof. J. C. Zuehlke, Curator of Cooper Union. It is a campaign document, and Mr. C. best bring the Presidential candidate of the National Independent party. It is an interesting sketch of an amiable, philanthropic old man, of more than ordinary intelligence, now enjoying the well-earned harvest of a very active and laborious life.

RELIGION AND THE STATE; or, The Bible and the Public Schools, by Samuel T. Spear, D. D. New York: Dodd, Mead & Co. 12 mo, 388 pp. The very able and clearly reasoned chapters of this volume appeared as editorial contributions in the *Independent*. They accept the necessity, according to the spirit of our republican government, of secularizing the public school and divesting it, not only of the formal sanctions of the Bible, but of all religious instruction. It is by far the strongest putting of this side of the question. The argument is presented in a lucid and manly form—one of the fairest of antagonists is the author. We cannot but ourselves, however, to the acceptance of this theory. We believe our government is Christian; that the intellectual side of our being cannot be properly trained without the moral, and that no government on the earth requires such a training of its childhood more vitally than ours. The reading of Dr. Spear's book is stimulating and suggestive, but not convincing. For sale by Lee & Shepard.

THE TRUTH MAN, and Other Practical Sermons, by Rev. Samuel S. Mitchell, D. D. New York: Robert Carter & Bro's. These sermons, so far as we have read them, seem to be fresh, to treat of present temptations, especially such as assault young persons in the heated atmosphere of Washington, and proffer practical suggestions and inspirations for a noble and useful Christian life.

An excellent little manual on THE ART OF WOOD ENGRAVING has reached us—work of Wm. A. Emerson, of East Douglas. It contains a brief history of wood engraving, a condensed summary of practical directions, with descriptions of tools, etc., and is just the thing for an amateur in this interesting art. We heartily commend it. Published by Charles J. Batchelder, East Douglas, Mass.

JERUSALEM-JESUS; the Oneness of God; the True Trinity; by Robert D. Weeks. New York: Dodd, Mead & Co. 12mo, 140 pp. This is another honest and painful attempt to solve the great mystery of God manifest in the flesh. The outcome of this earnest and scholarly little volume is that there is only one God, and He is Jesus Christ. Jesus Christ is not God the Son, but the Son of God, possessing all the fullness of the Godhead. Having determined upon his theory, the profoundly convicted author reads over the Bible in the light of it, and seeks to bring it into harmony with his interpretation. It is an interesting little volume, but it does not solve the mystery. Boston, Lee & Shepard.

THE JUDGMENT OF JERUSALEM PREDICTED IN SCRIPTURE, FULFILLED IN HISTORY, by Rev. William Patton, D. D. Robert Carter & Brothers. 12mo, illustrated, \$1.25. In this beautifully printed and illustrated volume, Dr. Patton gives a full and interesting history of the holy city, of the prophecies of the Old Testament relating to its destruction, and a graphic account of the war with the Romans, the attending sufferings of the Jews, the final siege, taking and destruction of the city, with the subsequent fortunes of the Jewish people. It is an excellent little manual, instructive for the Sunday-school teacher, and interesting to the general reader.

A. S. Barnes & Co. publish, as a Centenary supplement to their History of One Hundred Years of American Independence, a finely-printed and illustrated pamphlet of 63 pp., price 50 cents. It contains a clear account of the Exposition, with excellent illustrations of the buildings. It makes of the most convenient and handsome hand-books for the great fair.

J. W. Slangenhuysen, of Tarrytown, Md., publishes a little pamphlet of original Sacred Melodies for the sanctuary and Sunday-school. Its price is 10 cents. He desires us to criticize it. Alas! that is impossible, and we have no expert at hand.

The New York Tribune places its readers under constant obligation by its valuable full reports of lectures delivered in that city. In its late extras, which can be had for 25 cents each, it gives all Professor Huxley's scientific lectures in America—in Buffalo, Nashville, Baltimore and New York city. We do not wonder that the demand for this pamphlet is large, while the Professor's theories form the staple discussion of pulpit, platform and press. The Tribune Co. also issue the fullest and cheapest guide to the Exposition. Nothing more can be desired than is here recorded. Send and buy a copy.

The Christian World.

MISSIONARY DEPARTMENT.

"All the earth shall be filled with the glory of the Lord."—NUM. XIV. 21.

BY REV. R. W. ALLEN.

JAPAN.—The remarkable changes that have recently taken place in Japan have astonished the world. Since it came into the brotherhood of nations, its aims seem to have been to reach as quickly as possible the highest state of development of the most advanced nations in all that constitutes them great and powerful. Some have feared that so many changes in their civil and social life would not be permanent—that they were too rapid to continue—and these fears will be found entirely groundless by reading Mr. Wm. Elliot Griffiths' work, entitled, *The Mikado's Empire*, containing a History of Japan from 660 B. C. to 1872 A. D.; also, personal experiences, observations and studies in Japan from 1870 to 1874, just issued by Messrs. Harpers. This is a work of extraordinary interest, opening Japan to the world as never before. It shows the causes which led to the recent startling movements, and throws great light on many things connected with them, not before generally understood. The young men who were studying abroad received new ideas of life. On their return, such was their enthusiasm over what they had seen and heard, that they gave the nation a new impulse in the direction of modern civilization. Mr. Griffiths, referring to this fact, says: "They returned with their faces flushed with enthusiastic sympathy with the modern civilization of Christendom. Then they began the preparation of those original works and translations, which were eagerly read by the new men in power. Edition after edition was issued, bought, read, lent, and circulated. In these books the history of the western nations was faithfully told; their manners, and customs, and beliefs, were explained and defended; their resources, methods of thought and education, morals, laws, systems of government, etc., were described and elucidated. Notably pre-eminent among these writers was the schoolmaster, Fukuzawa. These works of Fukuzawa did much in placing Japan where it is to-day.

Mr. Griffiths describes the condition of woman, the strong hold of Buddhism on the people, and what is being done to elevate the empire in the civil, social, industrial, moral, educational and religious life. He thus refers to the Americans, and what they have done in this great reform: "Let us note what Americans have done. Our missionaries, a noble body of cultured gentlemen and ladies, with but few exceptions, have translated large portions of the Bible in scholarly and simple version—thus giving to Japan the sum of religious knowledge and the mightiest moral force and motive of civilization. The standard Japanese-English and English-Japanese dictionary is the fruit of thirteen years' labor of an eminent scholar, translator, physician, and philanthropist, J. C. Hepburn, M. D., LL. D. The first regular teachers in their schools, and probably half their staff in their colleges, are Americans. In the grand work of agricultural and mineral development, in the healing art, and in jurisprudence, education, and financing, Americans have done valuable service."

According to the latest census, in 1872, Japan had a population of 33,110,825. Although the Christian missions there are of quite recent date, good results have followed. Mr. Griffiths says: "In 1870, there were not ten Protestant Christians in the empire. There are now (May, 1876) ten Churches, with a membership of eight hundred souls. Gently, but resistlessly, Christianity is leavening the nation. In the next century the native word, *shaka* (rustic body), will mean pure Christianity, and under that Almighty Providence who raises up one nation and casts down another, I cherish the firm hope that Japan will in time take and hold her equal place among the foremost nations of the world, and that, in the onward march of civilization which follows the sun, the sun-land may lead the nations of Asia, that are now appearing in the theatre of universal history." Mr. Griffiths has done great service to civilization and Christianity by his history of Japan.

CLAIMS OF THE FOREIGN MISSION FIELD.—The *Foreign Missionary* has a very able and timely article on the above subject, from the *Missionary Record* of the Presbyterian Church of Scotland, which should be read generally by the Church. The writer asks many serious questions, suggests many grave subjects for the consideration of the Church, and thinks that the "thirty thousand ministers of the Gospel in England; the three thousand in Scotland; and an army of city missionaries and Scripture readers, of Bible-women and nurses, of itinerant evangelists and open-air preachers, of Sabbath-school teachers and class-leaders—many of them treading on each other's heels or competing for an audience, had better turn their attention more to the command of Christ—"Go ye into all the world," etc. He very justly inquires, "Cannot the leaders of Christian opinion in the pulpit and the press proclaim a crusade against any further squandering of our Lord's money in architectural finery, or in the increase of our huge standing army of preachers?" No one can read the article without being stirred to do more in the foreign missionary work.

THE KINGS OPPOSE.—The two large kingdoms of Ashanti and Dahomey, West Africa, still oppose receiving the

Gospel. The King of Ashanti and his chiefs will permit the missionary to reside at Kumasi, as a peace-maker between them and the British, but will not permit the children or the people to embrace Christianity. He says: "If you send twenty missionaries, you cannot get one Ashanti man to be a Christian. It is trade we want—only trade we cry for!"

MISSIONARY NOTES.—How much this year for the missionary cause—how many dollars, I mean? Are the *Missionary Advocate* and *Heavenly Woman's Friend* circulated generally among the people? Was your last missionary concert an interesting one?

OUR CHURCH AT CHARLESTON, SOUTH CAROLINA.

MR. EDITOR: It is well known to the readers of the *HERALD*, that men from New England were among the first representatives of our Church, at Charleston, S. C., after the close of the war. Rev. T. W. Lewis was early upon this field, where he labored with great devotion and success until he fell at his post. I had the honor to join him at Charleston in the fall of 1865, and my continuance in this field has given me an opportunity to know in reference to the management of all our Church interests at this point. There has been manifested a strange disposition on the part of some, in this section, to misconstrue our motives, and misrepresent our labors here. We do not expect that the Southern people, with their existing prejudices, will be disposed to give us an impartial hearing, but we are anxious that our own Church, at least, should be vindicated from unjust reproach, and that the honored dead, who have sacrificed life in fidelity to the cause of Christ should not be falsely represented as laying hands rudely and unjustly upon the property that of right belongs to another branch of the Christian Church. It will be seen by the following article which appeared in the *New and Fourth* of the 6th inst. what unscrupulous methods are adopted to manufacture political capital and to foster an unjust prejudice against Northern men and ministers who have been sent South by the authority of their respective Churches to aid in advancing the cause of our common Christianity. The *News and Courier*, published in Charleston, says:—

"Many of the residents of Charleston, particularly the Methodists, will remember the ungracious suit instituted in 1865 by certain Northern Methodist preachers to obtain possession of the McKee property. It appears that Mr. John McKee, who died in this city in 1833, bequeathed his whole estate, at that time valued at \$40,000, and consisting of land, houses, stocks, bonds, etc., to the M. E. Church. In 1844 the Church became divided into the M. E. Church and the M. E. Church, South. The Northern branch of the Church made no claim to the property whatever until the close of the war in 1865, when the city was flooded with the war refugees. Some of these instituted a suit in the probate court, claiming the benefit of the fund. The suit was brought against Dr. James H. McKee, the administrator of the executor of John McKee. The suit was decided in favor of the new applicants, and an appeal from the judgment of the lower court was sustained, and the brethren from the North put in possession of the estate. The matter, history, or forty different kinds of trees are shown which produce it; but the chief source is the euphorbia, *Lithonia*. The trees are tapped, and the milky sap is collected in tin cups. Small wooden balls are dipped in the milk, and held in the smoke of a kind of nut, which cures and preserves it. The process is repeated till the 'biscuits' are six or eight inches in diameter, when the bark is taken out, and they are shipped to this country. Here it is cut up and purified, mixed with sulphur and other substances, and ground to the consistency of putty. It is then rolled into slender rolls into wide sheets, cut, pressed, etc., into the thousand forms in which we use it. 'Vulcanization' is simply the mixing of a small amount of sulphur with the rubber, and exposing to a heat of 250 to 300 degrees, which renders the mass malleable at all ordinary temperatures.—*Selected*.

THE FACTS IN THIS CASE ARE: The M. E. Church, South, never had possession of said McKee property in any form. No suit was ever instituted against said Church in Charleston by 'Northern carpet-bag missionaries' to secure the control of that or any other property. The missionaries of the M. E. Church sent to South Carolina have been of quite recent date, good results have followed. Mr. Griffiths says: "In 1870, there were not ten Protestant Christians in the empire. There are now (May, 1876) ten Churches, with a membership of eight hundred souls. Gently, but resistlessly, Christianity is leavening the nation. In the next century the native word, *shaka* (rustic body), will mean pure Christianity, and under that Almighty Providence who raises up one nation and casts down another, I cherish the firm hope that Japan will in time take and hold her equal place among the foremost nations of the world, and that, in the onward march of civilization which follows the sun, the sun-land may lead the nations of Asia, that are now appearing in the theatre of universal history." Mr. Griffiths has done great service to civilization and Christianity by his history of Japan.

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THE KINGS OPPOSE.—The two large kingdoms of Ashanti and Dahomey, West Africa, still oppose receiving the

part of the M. E. Church has been in charge of Hon. J. B. Campbell, an eminent lawyer, well-known in Charleston. We hear rumors, as above, but no notice in any form of the fact that said case was to be heard before the commissioners, and we had inferred that if special cases were heard special notice would be given, that the hearing should not be *ex parte*.

As this property is not the property of any Church, inasmuch as the will of the testator controls it, making it a trust fund for a specific purpose, we doubt if it comes within the jurisdiction of the said commissioners. But this matter, among others, will be duly considered and promptly acted upon by the trustees. In the meantime, if fraternity is hoped for as the result of the commission, let us give to all parties the credit of honest intentions, and not accuse the dead and the living falsely in reference to the litigation that has been had over said property. It was never started at the instigation or through the unjust interference of the Northern Church or of Northern missionaries. The property in question must be controlled by a strict, literal and legal construction of said will, and this matter, it seems to us, can only be properly adjusted by a legal decision.

A. WEBSTER,
P. E. Charleston Dist., M. E. Church.
Orangeburg, S. C., Sept. 14.

NORTH ANSON CAMP-MEETING.

The fourth annual meeting held on the North Anson camp-ground, opened on Monday evening, September 11th, with a social meeting at the stand, conducted by P. Jacques, Presiding Elder. During the year several much-needed improvements have been attended to by the association, and the grounds presented a very pleasing as well as an inviting appearance. Upwards of fifty tents and cottages were on the ground this year. The congregation, though smaller than last year, swelled to several thousands during the week.

One of the tent-meetings much of the Spirit's power was felt. Many believers were strengthened, wanderers reclaimed, and several conversions are reported. Eternity alone must reveal the results of the week's sojourn in the leafy temple. The preaching was a faithful presentation of the truths of the Gospel and its power to save. The exhortations that followed were warm and earnest.

The following brethren preached in the order named: Rev. P. Norton, Bates, E. Clark, Webster, Woodman, F. W. Smith, J. Fairbanks, P. Jacques, G. Lambert, T. Hill, D. Pratt, David Church.

Friday evening the closing services were held in several tents, and God was present in power to bless and save.

The best of order prevailed all through the meeting. Much is due to the board of directors for the comfortable and pleasant arrangements made for the people attending the meeting.

For this meeting we all feel like saying, in the language of the hymn, "Praise God from whom all blessings flow!"

FRANK W. SMITH,
West Waterville, Sept. 10, 1876.

INDIA RUBBER.—Twelve million lbs. of India rubber are annually imported into this country, one half of it from Brazil. In Agricultural Hall, Philadelphia, it is shown in many different forms. The chief source is the euphorbia, *Lithonia*. The trees are tapped, and the milky sap is collected in tin cups. Small wooden balls are dipped in the milk, and held in the smoke of a kind of nut, which cures and preserves it. The process is repeated till the 'biscuits' are six or eight inches in diameter, when the bark is taken out, and they are shipped to this country. Here it is cut up and purified, mixed with sulphur and other substances, and ground to the consistency of putty. It is then rolled into slender rolls into wide sheets, cut, pressed, etc., into the thousand forms in which we use it. 'Vulcanization' is simply the mixing of a small amount of sulphur with the rubber, and exposing to a heat of 250 to 300 degrees, which renders the mass malleable at all ordinary temperatures.—*Selected*.

UNIVERSAL PRAYER FOR SUNDAY-SCHOOLS.

Dr. Vincent earnestly requests all M. E. schools throughout our Church to observe the days of united prayer, as called for by the circular of the London Sunday-school Union, in which occurs the following recommendations:—

It is suggested that the following arrangements should, as far as practicable, be observed:

That on Monday morning, October 22, from seven to eight o'clock, intercessory prayer, with thanksgiving, should be offered in private by all teachers.

That the opening engagements of the morning school should be preceded by the teachers meeting together for prayer.

That ministers be requested to preach special sermons upon the claims of Sunday-schools.

That in the afternoon the ordinary routine of each school should be varied by the scholars being engaged by the teachers in exercises interspersed with singing and appropriate addresses.

That, at some time during the evening, the teachers should, in concert with other Christians, meet for thanksgiving and prayer.

That on Monday morning, October 23, between the hours of seven and eight, teachers set apart a time for again bringing their scholars in prayer before God.

That in the course of the day the female teachers of each school hold a meeting for united prayer and thanksgiving.

That in the evening each Church or congregation be invited to hold a meeting, at which the interests of the Sunday-school should form the theme of the prayers and addresses.

It being the supreme object of all Sunday-school teachers to lead their youthful charge into close and vital union with the Redeemer, the personal communion of the teacher with the Saviour is essential, as well as a devout recognition of the fact that it is the Lord's will that each child should be brought to love Him and to follow His commands.

The committee affectionately urge their fellow-laborers to pray expectantly for the early consecration of each of their scholars to Christ, relying on the Divine word, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit."

WILLIAM GROSER,
FOUNTAIN J. HARTLEY,
AUGUSTUS BENHAM,
JOHN E. TRESIEDER,
Honorary Secretaries.

THE ARLINGTON.



Chilson's Entirely New and Greatly Improved Portable Range, 1875-6.

This splendid Range should be seen by every housekeeper in want of the BEST RANGE EVER MADE. It has been got up in the highest style of my well-known FIRST-CLASS WORK. Its bold, rich, substantial and beautiful appearance is a model of beauty, and will at once commend itself to all that behold it. It has all the NEW AND USEFUL IMPROVEMENTS, including CHILSON'S ANTI-CLINKER GRATE, the best plan ever devised for removing clinkers and keeping a steady fire. The BROILING DOOR and MEAT PAN SHELF will be appreciated by all desiring nice broiling. It has CHILSON'S PATENT WATER FRONT for Bath-Tubs when desirable. The SIFTING GRATE moves on rollers and dumps. The ILLUMINATING DOOR, Nickel-plated Trimmings, and Towel Dryer, are all that can be desired. There are no rough, sharp corners or ground edges for rust, dirt and grease to lodge on, to keep women scrubbing, but a clean, beautiful, smooth surface.

Special attention is directed to my new and very superior

WROUGHT-IRON FURNACE, THE CENTENNIAL, 1876.

Showing the greatest improvements (including my ANTI-CLINKER GRATE) ever made in Wrought-Iron Furnaces; and I would invite special attention to the new and important improvements (including my ANTI-CLINKER GRATE) to

MY WELL-KNOWN STANDARD CONE FURNACE,

Which cannot fail to please all, and will make this Furnace still more desirable than ever before; and the

ARLINGTON BRICK SET RANGE should be seen by all in want of the best Range ever set in Brickwork; also the ARLINGTON COOKING STOVE and the ARLINGTON PARLOR STOVE, still the leading Stoves.

Nothing but what is strictly FIRST-CLASS WORK is manufactured by me. For Sale, Wholesale and Retail, by the Inventor and Manufacturer, at the LOWEST MARKET PRICES.

GARDNER CHILSON, Nos. 99 and 101 Blackstone Street, Boston,

OR AT HIS FOUNDRY, AT MANSFIELD, MASS.

Special attention given to putting up Furnaces and Ranges in any part of the country.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES.

Oct. 10, 1876.

FLOUR—Superfine, \$2.50 @ 4.00; extra, \$1.50 @ 2.00; Michigan, \$1.75 @ 2.50; S. I. Flour, \$1.50 @ 2.00; Southern Flour, \$1.50 @ 2.00.

CORN—Mixed and Yellow, 60c @ 65c bush.

OATS—40 @ 50c bush.

RYE—75 @ 80c bush.

SHRUBS—\$1.50 @ 15.00 per ton.

FIRE WOOD—\$15.00 @ 17.00 per ton.

SEED—Timothy Hay, \$2.00 @ 2.25 per bush.

Red Top, \$2.50 @ 3.25 per bag; R. I. Hay, \$3.00 @ 3.50 per bush; Clover, 15 @ 15c per lb.

APPLES—\$1.00 @ 1.50 per bush.

BEET—\$10.00 @ 12.00 for moss and extra moss, and \$12.00 @ 15.00 for moss and extra moss.

BEANS—Extra, \$1.00 @ 1.25; medium, \$1.20 @ 1.40; small, \$1.00 @ 1.25.

POTATOES—60 @ 75c bush.

PEAS—Extra, \$1.00 @ 1.25; medium, \$1.20 @ 1.40; small, \$1.00 @ 1.25.

POULTRY—10 @ 20c per lb.

TURNIPS—30c per bush.

BEETS—25 @ 30c per bush.

CABBAGE—30c per bush.

MARROW SQUASH—10c per bush.

ONIONS—\$2.50 per bush.

SWEET POTATOES—\$2.75 @ 3.00 per bush.

CANBERRIES—\$7.00 @ 9.00 per bush.

REMARKS.—Pork is rather dull, and prices are easier. No change in beef. There is a firm feeling for choice grades of Butter. Cheese is steady and quiet. Eggs are heavier. Peas are very abundant, with sales at from \$1.00 @ 1.25, to quality.

HW. JOHNS' PATENT

ASBESTOS PAINTS

ALL COLORS, READY FOR USE.

Options of the Boston Press.

H. W. Johns' Patent Asbestos Paints stand very high. Nothing is used in their preparation but the purest and best materials. They are perfectly fire-proof, and will protect any surface from fire, and will not be injured by the action of acids, alkalis, or other corrosive materials. They are also perfectly white, and will not discolor or fade. They are also perfectly elastic, and will not crack or peel. They are also perfectly durable, and will last for many years. They are also perfectly cheap, and will be found to be a most economical and reliable method of protecting any surface from fire.

Less coloring matter is required in the manufacture of the Asbestos Paints than in any other kind of paint. They are also perfectly fire-proof, and will protect any surface from fire, and will not be injured by the action of acids, alkalis, or other corrosive materials. They are also perfectly white, and will not discolor or fade. They are also perfectly elastic, and will not crack or peel. They are also perfectly durable, and will last for many years. They are also perfectly cheap, and will be found to be a most economical and reliable method of protecting any surface from fire.

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ZION'S HERALD

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ZION'S HERALD.

THURSDAY, OCTOBER 12, 1876.

Rev. R. R. Meredith made a good point in his address on matriculation day, when, in speaking of Biblical biographies, he called attention to their remarkable succinctness, and yet still more remarkable life-likeness. With a few sweeps of the brush the inspired artist brings out a perfect image of his subject upon his canvas. He affirmed that the sketches of Caleb in the Old Testament, and of Simeon and Stephen in the New, although comprehended within a few lines, gave clearer and more satisfactory pictures of these men than Tysman had, in his three volumes, of John Wesley.

Many people persuade themselves that they would do much if only they had a better chance. But that is a delusion. The test of your faithfulness is obedience in the sphere where Providence has placed you. Do not wait, like the speculators, for rare chances to turn up; do the duty next to you. No matter if it be a small one. Small things are the best tests of character; and then the little lane conducts to the broad avenue. Be content to do what is now possible, and greater possibilities will open to you as you march on in the journey of life. Too many throw away the present in anticipating the future.

It is a hopeful sign that many religious people begin to inquire why the work of God does not revive. The honest inquiry will lead to the answer. The hindrance must be in ourselves. On the Divine side, all has been done that can be in His vineyard. God has provided the Gospel, the remedy for sin, and stands pledged to send the Holy Spirit wherever His people in an appropriate way ask for it. What can restrain the work of God save some deficiency in ourselves? Is there not some Achan in the camp, whose concealed iniquity prevents the progress of the Lord's host? Let each reader inquire, Is it I? Am I myself right in heart? Am I prepared to do the work of God?

If right individually, is there the proper unity in the body of believers? Are we prepared to co-operate in the great work? God works not only by individuals, but by the union of the whole. Are we properly incorporated into the grand army of God's saints?

The years on which presidential elections fall are noted for the low standard of religious life in the Churches. This ought not so to be. While religious people should give attention to the important political duties of the hour, they should not, and need not, neglect those of the higher life. The requirements of religion are not inconsistent with the duties of secular and political life. The idle, the men of leisure, are far less likely to be devout than those who, according to the command, are diligent in business. Earthly duties should be a discipline to our piety rather than a damper; and if we find our devotion declining under the excitement of the political world about us, the discovery should drive us to the throne of grace, and to renewed exertion to build up the kingdom of God in the earth. Ceaseless activity in the Divine work is the only guarantee of fresh and perennial spiritual life. Be sure to increase in your zeal and labor for Christ in the same measure as you become enlisted in the political canvass. In this way the tone of your piety will be sure not only to be preserved, but to be improved, amid the excitements of politics.

The Christian is a citizen of two worlds. He has duties in the temporal as well as the heavenly kingdom. In America, especially, he holds a highly honorable and responsible position, as a member of the government. As an integral part of the body politic, he enjoys the right of franchise; and what he holds as a right, it becomes his duty to employ for the common weal. You owe it to yourself, your family, and to society, to use the ballot. You should not only vote, but vote as you pray. Conscience is needed in politics as well as in religion.

In using the ballot you are not to forget the primary meetings. The caucus is a contrivance of the politicians to get back of the ballot and thereby obtain control over it. In most cases there is the scene of the battle. Allow the wrong men to be nominated, and you are put to the disadvantage of either voting for them, or of damaging your party by refraining. To remedy the evil be sure to be present at the primary meetings, and aid in giving shape to the early movements of your party. The enemy can be dislodged only by following him to

his hiding-place. If this precaution be neglected, you have no ground to complain of the selection of bad candidates. Good ones can be secured only by the agency of good men at the caucus and at the polls.

What is most imperatively needed in our churches to-day, is not improved architecture, artistic music, or even more attractive pulpit talent, but the outpouring of the Holy Spirit. The former are well in their place; the latter is indispensable to the health and efficiency of the Church. With all these outward adornments the Church may be dead, or so blinded as to substitute such ornaments for personal piety. That has been the ruin of all Churches which have fallen. Men have been pleased with the outward; God is satisfied only with the devotion of the heart. All our wants may be summed up in the gift of the Spirit.

The influences of the Spirit are needed to correct the worldly tendencies of the time. In years of excitement and prosperity the affections have drifted away from God. Piety has, in too many cases, come to be deteriorated, and in place of the ardent devotion of other years, to be formal and secular, a defect which can be corrected only by that Spirit who first imparted divine life to the soul.

Correspondingly important is this Divine affluence to elevate the tone of morals in the Church. That intelligent men should hold a low code of morals is to be expected; but of those who have adopted Christ's law as a standard for the conduct of life, we expect better things. The too frequent instances in which, of late, these just expectations have been disappointed, cause us painfully to feel the need of a higher inspiration among those who profess faith in the holy Gospel. The pressures of the time have no doubt been great, and should induce in us a just sympathy for those involved in financial delinquencies; but, at the same time, the New Testament has no depressed standard to meet such cases. If the Gospel does not descend to our standard, it affords grace to beat us up to the divine one.

The Spirit in large measure is needed to secure a working Church. The Church is designed to work; the world demands Christian work. The grand, indispensable requisite to insure efficient workers is the Spirit. No talent, no culture, no religious opportunities or associations, can supply the place of it. Pray for His outpouring, as the sum of all good to us.

THE EDUCATING POWER OF POLITICS.

During the long residence of Mr. George Ticknor abroad, while quite a young man and prosecuting his studies in the languages of Southern Europe, a titled personage asked him the question, where, if the choice were left to himself, he should prefer to have been born? Not doubting that his answer would be, in one of the countries of Europe. Without the slightest hesitation, however, he responded, "In the United States." And he gave as the reason for his choice, that the fact of its being a republican government, resting upon the suffrages of all the people, tended to develop the citizens rapidly and broadly, and to make them, as a whole, much more intelligent, and therefore interesting and profitable to associate with, than the dwellers under a monarchical government.

In the noise and bustle of a national election, thoughtful persons sometimes sigh for the quiet and unbroken order of a personal and monarchical government. We have heard of certain faint-hearted and foolish individuals, who have left their country, certainly for their country's good, and have sought an undisturbed home in one of the European nationalities. But where can they find positive permanent governments? The stifled discontents of years burst forth often with revolutionary violence in these venerable empires, and property and life lose all their sanctity in such periodic convulsions. These quadrennial heats in our national politics become, save in the extremest exigencies, happy and adequate safety-valves for the full expression of personal and public feelings. They break up radical evils; they expose incipient and growing abuses; they reveal latent frauds; they place men afresh upon trial, and thus render official circumspection indispensable; they keep the existing government alive to its immediate and necessary relation to the people for whose benefit alone it is instituted; they break up the natural growth of sinecures and illegitimate expenses, and labor to purify the whole political atmosphere.

The evils of these exciting election periods every one can see, but they are not, after all, as serious as they appear. To one not acquainted with American politics there would seem to be certain signs of violent collision, if not of civil revolution. The absolute freedom of speech, and the abundant use of the public platform and stump; the wild recklessness of portions of the press; the outrageous personalities invading the sanctuaries of home and business; the unqualified and scandalous charges hurled freely about, without the slightest responsibility as to their foundation in truth; the long processions of excited and vociferous men passing the same streets and crowding city squares, all have an ominous and terrible look to one not familiar with them, and their outcome. The positive and persistent assertions that the salvation of the land depends upon the election of certain candidates, and the continuance, or inauguration, of a certain line of policy, might create in inexperienced minds a serious anxiety as to the consequences if the apparently fatal alternative occurs.

But a fortnight after election everything is as calm again, whatever has been the result, as if the political sea

had not been ruffled. Every merchant goes about his business, the lawyer is absorbed in his briefs, the teacher guides the young ideas as they shoot, and the pulpit renews its vital and radical work of renewing all men in righteousness. The government is still republican, although its leaders may have been changed. Except in the extreme cases to which we have referred, the whole country settles down into more or less of cheerful subordination. No sudden or radical change can occur. Every new policy must be born of long discussion, with many constitutional checks and balances. A government when once elected always becomes more or less conservative, and the opposition hangs upon its heels with argus eyes and with the bark of Cerberus.

But let us not forget the great compensation. All this possibility of change, this universality of suffrage, this balancing of sublime interests upon the intelligent action of the people, become the occasion of a vast educational process. The government of the people is a great university enforcing upon all a quite liberal education. The conversation by the wayside, the reading of the tens of thousands of political sheets, the discussions of the ward room, the many debates of the public hall involving all the great questions of national life, policy and morals, become an amazing educational agency. Our humblest laborers are made more or less familiar with the fundamental principles of government, and with the relation of great moral questions to the public good. We are all impressed, from this very condition of things, with the vital importance of the public school, the unquestioned (by sane men) necessity of the education of the black citizen; and, in the marvelous developing power of the ballot, thoughtful men find the strongest argument for placing it also in the hand of woman.

We find ourselves now in the fever of the campaign. No reader of our paper doubts with what party and national policy the sympathies of the management of our sheet move. We heartily believe it will be disastrous to inaugurate, at this hour, an opposition administration; but if such an unexpected (and undesired event by us) should occur, under the permission of a divine Providence, we still heartily believe in the republican form of government, and doubt not that the great party then in the temporary minority will have such a conservative power as to prevent any irreparable calamity. Having done our utmost to prevent such a possibility, in case of disappointment, which at this moment seems hardly possible, we shall wait and watch, and, if necessary, "cry aloud and spare not."

A BEATITUDE.

"The peace of God"—it is a precious phrase, worthy to be engraved on your signet ring—nay, on your heart. It is one of the beatitudes which might well have been included in those of the Sermon on the Mount. It is implied in the second.

An apostle speaks of this divine peace as "passing all understanding," so ineffable are its comfort and other effects on the inner life of the believer; for it is not only a comforting but a strengthening grace. Christ pledged it to His disciples, in circumstances which show its blessedness, its superiority to all the troubles of life. It was when every omen of darkness was crowding in upon Him and His that He sublimely said, "Peace I leave with you, my peace I give unto you; not as the world gives, I give it unto you. Let not your heart be troubled, neither let it be afraid." The greatest sorrow that perhaps the stars ever looked down upon, on this planet, was about to overtake Him and His little band (for the night of Gethsemane was at hand), and yet He pledges them "peace," and bids them be not "troubled," be not "afraid."

"In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Assuredly, then, the trial and the peace may co-exist; the former need not destroy the latter. Nor must we suppose the latter will destroy the former; it will balance it, support it, may triumph inexpressibly over it; "surpassing all understanding," all explication of this its wonderful power to sustain. "Tribulation"—the word is one of the strongest that could be used on the subject; it is an allusion to the flails in threshing grain. Blow after blow may fall—you may be beaten and pounded; there may seem to be no relaxation, no cessation to the attacks; but in Me ye shall have peace under all. "Let not your heart be troubled." Let us rather repeat at such times good old Matthew Henry's prayer, "Lord, when Thy flails fall fast upon me, may I not, like the chaff, fly in Thy face; but, like the grain, fall at Thy feet!" There could be no trial in your afflictions if you were rendered insensible to them by your religion. Your Master felt His on the night that He gave this benediction to His timid disciples; but your inward peace—the "rest of faith"—may abide through any and every storm. There is an inner sanctuary, an inmost shrine of the soul, where may abide peace and quietness forever. Hence it is said to be the peace "which the world cannot take away" any more than it can give.

But, secondly, this peace is not merely a great consolation, the best that the soul can crave this side of heaven, but it is a mighty element of conservative force in the soul. It shall, says an apostle, "keep your heart and mind," etc. Its power in this respect is the same as is nearly synonymously ex-

pressed by the prophet who says that "the joy of the Lord is your strength." There is great power in joy, but a steadier strength in peace—power or strength for practical work or struggle. Distress or agitation never helps a difficult undertaking, but often defeats it—sometimes renders it absolutely impracticable. You could not walk from one side of the street to the other on a plank a foot wide, were it elevated a hundred feet in the air; but you could readily enough pass over it, were it on the ground. Why the difference? In the latter case you have confidence, self-possession; in the other you have not, and life or death hangs on the difference. Thus the peace of God "shall keep your heart and mind," by saving you from fear, from distrust, from agitation. Giving you quietness and assurance, it shall become a source of real and invincible force within you. The onsetting foe, beholding it, will recoil before your steadiness; your own blows against him will be more directly, more effectually, because more deliberately, given. There is nothing more sublimely strong on earth than the will guided by a good conscience.

This leads us to remark, thirdly, that all may have a good conscience, and may, therefore, attain this peace and strength. All who come unto the Master, even though they "labor and are heavy laden" with their sins and griefs, are promised "rest"—that is to say, peace, for the words are synonymous in the evangelical vocabulary. "Let the wicked forsake his ways and the unrighteous man his thoughts, and let him turn unto the Lord and He will have mercy upon him, and to our God who will abundantly pardon." "Being justified by faith, we have peace with God, through our Lord Jesus Christ." And then what follows? Why, "we glory in tribulation also." Here is the whole rationale of the subject. Sin is our greatest disturbance, our deepest wretchedness; turning from it, by turning unto the Lord, we are assured of pardon; pardon is justification; and being justified by faith (faith only) we receive peace; and "the peace of God shall keep your hearts and minds in the love of God." Thus the way is open to the poorest penitent sinner, the most deeply laden in guilt; for "the blood of Jesus Christ, His Son, cleanseth us from all sin." Believeest thou this? If thou dost not, thou makest God a liar, and thereby addest inexpressible guilt to thy many other sins. If thou dost believe it, thou shalt be saved, and saved now, and saved without money and without price, and saved forever, even "with the power of an eternal life!"

LETTER FROM GERMANY.

[Continued.]

Professor Höchstetter then spoke as follows: "Religious instruction should be the central point in our public school system, since it possesses the greatest power for moral development. How is it to be made the central point? The children must be made acquainted with the relations between God and man, not, however, in the form of dogmatic propositions. Dogmas are of human origin, and if presented at all, as it were, shot at the children like pistol bullets; they are dead ballast, and are, moreover, in opposition to pedagogical laws, since abstract propositions find no point of attachment in the mind of the child. We have tried to make the dogma palatable by means of catechisms, but they contain no advantage for heart or soul. What was Luther's course? He points us to the fresh waters in the holy Scriptures. Here, too, pedagogical principles must be followed. At the school-age children are most easily interested in histories and history; therefore we ask that the religious instruction be a biblical-historical one. This admitted, what becomes of the religious system? It should be treated in the instruction which the children receive before confirmation. The teaching of the creed must then lose all its thorns, all its bitterness against other creeds. Especially to be sought for is a right method; mechanical learning by heart is the very worst. "The material suitable for the respective ages of the scholars must be chosen with some tact, and the proper and honest explanation must be given. Here, too, the proper mode of explanation rests upon the historical standpoint. The Jews developed the idea of God. This must be historically fastened, and it is dangerous to keep truth from children. For all this we need in the first place suitable teachers, and to provide such teachers is a holy task for the seminaries, in which the Protestant Union is thankful to be able to co-operate."

Kiefer thought that the position of the Church in relation to the State was too modest. Religious instruction belongs to the Church, and if properly given the State has nothing to fear from it. So long as the State does not have the care of religion, but only of morals, so long is this duty and this right a Church duty and a Church right. The State cannot put itself in the place of the Church; it can only watch like a state-police that her teaching be not dangerous to the State. The idea of the Baden constitution is the proper one. The Church cares for her affairs freely and independently; the oversight of religious instruction belongs to the Church, in so far as such oversight does not come in contact with the general school oversight which belongs to the State.

After some further discussion by Seydel of Leipzig, Baumgarten of Rostock, Stahlnecht of Chemnitz and others, the president read the following theses upon the subject:

"1. All religious instruction should

serve the end of a harmonious development of the intellect and the soul, and must, therefore, satisfy as well the demands of truth as the needs of the religious feelings.

"2. Under existing relations religious instruction cannot be entrusted entirely to the religious societies, but must remain as obligatory instruction in the public schools. The oversight in matters of religious instruction belongs to the State, which should not, however, shut out the Church, but should seek to come into agreement with her in regard to her wishes and to the course of instruction. The religious instruction must by all means be subordinate to the general school instruction. For the imparting of such instruction the regular teachers are best fitted; not, however, to the necessary exclusion of the clergy."

"3. By opening the mind for the reception of religion, her records and her history, religious instruction produces views and imparts knowledge without which the intellectual development of youth would be faulty in one of the most important domains. A more exact introduction to the knowledge of a particular creed should be left to that instruction which precedes confirmation."

"4. The denominational character of religious instruction will naturally lose its sharpness by means of an historical-scientific treatment of the subject, and as far as Protestantism is concerned shall be so imparted that others of different denominations can be profited thereby. Moreover, religious instruction shall be denominationally divided, even where other instruction is in common."

"5. The most suitable religious instruction for the lower classes is biblical-historical, and more emphasis should be placed upon the moral-religious aspects than upon dogmatic formulas."

"6. Instruction concerning the progress of learned investigation has its proper place only in the higher departments, and even here the sure and the unsure, the important and the unimportant, must be divided with the greatest care. Ethics and dogmatics are to be treated only in connection with Bible exegesis and Church history."

"7. The existing books of instruction on the subject are for the most part unavailable. It is a thankworthy task for the Protestant Union to test those books heretofore in use, to call attention to the most suitable of them, and to take measures for the production of better ones."

These theses having been unanimously adopted, the session was closed.

The discussion of the following day upon the subject of Sunday observance will be of special interest in view of the recent agitation in America on the same matter. Dr. Lammer presented the following theses:

"1. The Protestant Union is in full sympathy with the movement which seeks to make the observance of the Sabbath general among the German people. It looks for the fulfillment of this end with more confidence to the spontaneous efforts of individuals than to written enactments. In the Germany of to-day we cannot make the fundamental ideas of the Jewish Sabbath and of the English-American Sunday observance our own, except freely."

"2. A proper observance of the Sabbath does not consist in refraining from this or that form of activity; it should lead to a restoration of the balance between the powers and the needs of mankind. As a consequence, enervating, mere sensual enjoyment is as inimical to such observance as a continuation of the labors of the week, or a simple, indolent idleness."

"3. The chief importance of Sabbath rest consists in a religious dedication of this rest or the keeping holy of the Sabbath. A people which, in the ever-increasing tumult of private and public interests, should lose its recognition of its need of religious gatherings, would most certainly feel its loss in a decided decrease in its moral life-power."

"4. The keeping holy of the Sabbath is, however, to be traced back, neither to a divine institution, nor to a command on the part of Christ or the apostles, but grows out of the religious nature of man and of Christian society."

"5. Therefore any compulsion in regard to the manner in which the day shall be observed is unchristian, and should be averted as a damage to true religion."

"6. The efforts for a revival of Sunday observance can look for success only when the popular spirit of evangelical freedom rules in the Church, and when by means of this spirit the suspicion that such observance is to serve hierarchical interests, and nourish artificially a pietistic spirit which does not belong to the people, shall have been quieted."

"7. It is further indispensable that the Church, in her Sunday services, care to a much greater extent than has hitherto been the case, for the manifold and diverse religious needs of the people, as well by diversity in the forms of worship as by a remodeling of the same in harmony with the intellectual development of the age."

"8. Finally, and most especially, however, the revival of the religious observance of the Sabbath is dependent upon the revival of our religious life in general. Whatever helps or hinders the latter helps or hinders the former. Not that the observance of the Sabbath makes a people pious, but a pious people observes the Sabbath."

The speaker then proceeded to discuss the theses as follows: To the observance of the Sabbath the Jews owe their endurance in bearing their burdens, the Anglo-Saxons a great part of

their power. All labor is one-sided; it brings into play only parts of the body. Sleep is not enough for restoration. For the working masses the chief thing to be sought is a restoration of the harmony of the forces, which can only be brought about by full mental and bodily rest. This rest is not, however, identical with idleness and sloth. The Jewish Sabbath rest is the breaking up of the observance into paltry ordinances, and opens the road for hypocrisy. A true, real observance must be voluntary on the part of the people. Many signs make it plain that within a short time a free popular decision in this direction can be arrived at. We feel that while we are far enough removed from Puritan rigor, we pay too much attention to the mere gratification of the senses on the Sabbath. Not only is greater abstemiousness in such enjoyments to be recommended, but also abstinence from labor. As for the State, its work is to see that the services are not disturbed or interfered with, although we neither could nor would demand that the State make the refraining from every kind of labor on this day compulsory. The State, indeed, should first set a good example by giving its employees Sunday rest by narrowing the Sunday postal service. A discontinuance of Sunday trains is not possible; the traffic is too great, and, moreover, Sunday afternoon is the only time when thousands can obtain recreation."

"Before all is to be recommended motion, neatness, the opening of museums, galleries, etc., that Sunday may have its blessed effect upon mind and soul. We want to begin this observance in freedom, without any compulsion from the State. We will labor with word and pen to make this day for our people what it once was—a dear, German, family festival."

Hosbach said there could be no proper observance of the Sabbath without religion. For Germany, however, the puritanical Sabbath of England is utterly useless. The hardest part in the whole matter is the suspicion with which the Church is regarded by the people. The Church must become once more the protector and nourisher of everything good and great; the pulpit must not, as it too often is, be used to calumniate men and measures. Sunday observance must be the fruit of the victors over religious indifference, and the awakening of a deeper religious life.

After listening to remarks from Klapp, who has been visiting itinerant work for the Union in Hanover, and a short discussion of the state of affairs there, President Bluntschli closed the sitting with the following words: "I think we may congratulate ourselves that in this Assembly, as well as in former ones, some good seed has been sown which will ere long manifest itself in fruit."

The attendance of delegates during the whole meeting was quite large, reaching at one time 220. Great interest was taken in the proceedings by the inhabitants of Heidelberg, and by numerous strangers who were drawn here by the desire to hear what some of the foremost liberal Protestants of Germany had to say on subjects of interest to all.

T. B. LINDSAY.

Editorial Items.

Lists of the subscribers to ZION'S HERALD in the various Churches have been forwarded to the pastors. If any have been omitted we hope they will inform us of the fact, and they will be sent at once.

It often occurs that the Post-office address of subscribers reads very differently from the appointment; hence frequent omissions in sending our lists.

The formal opening exercises of the School of Theology of Boston University occurred on Wednesday, Oct. 4, and were unusually interesting and impressive. There are now the names of ninety-seven students on the roll composing the three classes, resident graduates and special scholars. The present junior class numbers twenty-six, and continues the succession of lady pupils, by having within its Miss Bessie H. Delavan, from N. Lebanon, N. Y. The students, alumni and visitors nearly filled Wesleyan Hall, on matriculation day. The Lord's Supper was administered under the direction of Dr. Lindsey, and was a peculiarly profitable season.

Dean Lattimer made a few practical and wholesome suggestions to the entering class. Rev. R. R. Meredith delivered the address of the occasion. His theme was, "Strength of Character as related to the work of the ministry, and as illustrated by the Bible sketch of Caleb." The address was delivered without manuscript, with great earnestness and impressiveness of manner. It was clear, condensed, pertinent, and often very eloquent—a fine model, for the young ministers, of a forcible, untrammelled delivery, with admirable outline, singular directness, and showing a happy reverence for, and skill in, the interpretation and application of Scriptural biography. The address, which met with constant and warm responses, was specially adapted to its audience and hour, and will not soon be forgotten. The faculty, alumni and guests at the close of the day, by invitation, of dinner at the students' club, and had a peculiarly refreshing time.

In reading the short, sharp, curt, military note of Gen. Newton, in response to the letter of Hon. W. E. Dodge, protesting against the breach of the Sabbath by arranging the explosion of the rocks in Hell Gate on that day, we thought, possibly, there might have been some overstepping of the line of gentlemanly propriety in the urgency of his expression of his warm convictions by the earnest Christian merchant, but as we read the letter since published in the *Tribune*, we recognize only the most courteous and proper utterance of an honest Christian gentleman, for which adequate occasion had been offered in the reception of an official ticket of admission to the immediate scene of the display. The more the facts are developed, the more it is made apparent that no effort was made to avoid this great public display upon our American Sabbath, but that the opportunity was rather sought, as

gratifying a large class not sympathizing with a strict observance of the day. As a Roman Catholic, this skillful engineer had no personal scruples as to this contrivance upon sacred time, after having attended the morning mass; and all the Catholic papers join in commending his course, and sneering at the "hypocrisy of the Puritan merchant." Mr. Dodge deserves, and will receive, the hearty commendation and sympathy of all true American Christians who love our hallowed Sabbath.

The Hospital Sunday, which has heretofore occurred in the spring, was last season changed to the fall to accommodate certain of the Churches. The last Sabbath in October has been determined upon. We trust it will be honored by our pastors, by wise and tender words in reference to the many hundreds lying sick in our *Bethsaddos*, and to the duties of Christians to visit them and bear them sympathy and prayers, for the Master's sake. We hope, also, a collection will be taken up, even if it be small, as an outward expression of real interest in these suffering brothers and sisters. This is a truly Christian Alliance, as all the Churches join in the work. A list of hospitals is arranged for a share in the common fund. Any Church, however, may elect the hospital to prefer for special donations, although it seems most Christian to divide the amount, *pro rata*, among all that afford gratuitous service. Let us remember Sunday, October 29, and the object, "I was sick and ye visited Me!"

Our Baptist brethren have just laid the foundation of an academy, which gives great promise, at its opening, of a vigorous life, in the pleasant town of Saxton's River, near Bellows Falls. They wisely secured an endowment of an hundred thousand dollars for the support of its faculty before building its academic edifices. The trustees also propose to make its tuition free to the children and orphans of all Vermont pastors. Their first marked instance of good fortune is the securing of the principal, Mr. J. M. Willard, late superintendent of schools in the city of Newton. Mr. Willard has had large experience in the instruction and discipline of academies. A graduate of Brown, he is an accomplished scholar. He has enjoyed the culture of travel, and is, in every sense, a Christian gentleman, and an earnest worker in every enterprise of the Church of Christ, as well as a hearty supporter of his own denominational interests. The ample guarantee of his catholic spirit, the excellent and loyal Methodist wife, who has shown his fine sense in choosing, who is his helpmeet in every educational and Christian enterprise. We wish his new movement the broadest and best success.

The recent number of the *North American Review* will be eagerly sought for, in view of the family of the occasion. Its political article—"The Independents" in the Canvass—is so pronounced, so evidently unfair in its estimate of the party in power, and so direct in its commendation of the Democratic nominees, that the publishers have felt forced to issue the following disclaimer:—

"The editors of the *North American Review*, having retired from its management on account of a difference of opinion with the proprietors as to the political character of this number, the proprietors, rather than cause an indefinite delay in publication, have allowed the number to remain in the form which had been given to it, without, however, committing the *Review* to the opinions expressed therein. JAMES R. OSGOOD & CO."

No one can question the ability with which Messrs. Adams and Lodge have conducted the venerable quarterly since it came under their supervision, and no sincere Republican can be surprised at the course taken by the publishers. The paper referred to is published very lively and suggestive reading. It shows how honest "reformers" can sink great national and moral questions in their eagerness to secure certain administrative and economical results.

At the recent annual Convention of the Protestant Episcopal Diocese of New York, Bishop Potter took strong ground against the practice of erecting costly edifices by Churches unable to meet the entire pecuniary obligations involved in their building. A canon of that Church forbids the consecration of a church edifice until free from debt. There are a large number of churches unconsecrated, and therefore not represented in the Convention. The Bishop suggested that the canon should be so modified as to forbid the holding of religious services even, in any church that was not paid for—a piece of advice, which, impracticable as it seems, is based on sound business principles, and might be acted on very generally with the most salutary results.

A "Doll's Fair" is proposed by the editors of that bright little juvenile magazine, the *Wide Awake*. The plan is both novel and beneficent. All boys and girls throughout the country are invited to send dolls and toys of their own making, to D. Lothrop & Co., Boston, the publishers of *Wide Awake*, before December 1. These will be put on exhibition and then distributed on Christmas to the sick children in the hospitals. Twenty prizes for the best made dolls, suits and toys are to be awarded by a committee. We hope our readers will interest their children in this good work.

Dr. Fowler, in his counsel to ministers forming his last leader, advises the preacher if he has preached a poor sermon to say nothing about it, as the fact may not have been detected by the congregation. He might, also, have added, if the preacher thinks he has uttered a good sermon, it would be well not to allude to it, as the congregation may not, unfortunately, have discovered the fact.

By far the most discriminating and satisfactory portrait of Bishop James we find upon the editorial page of the last *Christian Advocate*. It is evidently from the pen of Bishop Haven. We shall publish portions of it in our next paper. It is full of warmth and color; and gathers up some of the most life-like illustrations of the marked characteristics of this great and consecrated Bishop that we have read. What an admirable biography of the deceased, Bishop Haven could write!

The United States Official Postal Guide for the quarter beginning Oct. 1, gives complete alphabetical lists of the post-offices in the United States, a list of money-order offices, rates of foreign and domestic postage, hours of arrival and closing of mails in all the principal cities, days of sailing of foreign steamers, and other matters of interest. Published by H. O. Houghton & Co., Boston.

The *Christian Register*, not for the first time, offers a kindly word for its Methodist conferees; it says:—

"ZION'S HERALD is good looking, and it has become conscious of comeliness. We have no hesitation in saying it is the handsomest newspaper printed in the Methodist Church. The *Herald* will also show the more important test of 'Handsome does the handsome does'."

[5]

The sixty-seventh annual meeting of the American Board at Hartford last week was a notable gathering in many respects. About three thousand strangers were present, and the sessions were so densely thronged that "overflow" meetings were occasionally resorted to to accommodate the eager crowds. Dr. Mark Hopkins presided, and the exercises were of a highly interesting character, consisting, besides the usual business details, of essays, sermons, and addresses by leading members of the clergy, and missionaries, discussions of methods, etc.,—all characterized by remarkable vigor and enthusiasm. This venerable society enters upon a new year with the most favorable auspices. The debt of \$44,000 with which last year began, has been reduced to \$31,000. The receipts of the year aggregated from all sources \$458,541. More than sixteen hundred persons have been added to the native churches since the last annual meeting. Nearly seven and a half million pages of printed matter have been issued in the Turkish mission alone. The educational department is prospering. We congratulate our Congregational brethren upon the grandeur of their life before them and the opportunities which lie before them.

How many of the old Wilbraham students would have been pleased to have enjoyed our privilege of shaking hands with Isaac T. Goodnow, esq. He has altered but little, and is as full of life and goodness as ever. The wrinkles on his face have deepened a little, but his heart is as warm and his grasp as earnest as ever. He is making a short visit among his eastern friends. Kansas has not a better citizen, or Baker University a more efficient friend.

Rev. J. W. Butler sends us from Mexico a little package containing some neatly printed tracts in the Spanish tongue, a copy of *Himnos Evangelicos*—a collection of forty-two hymns in which we recognize versions of several of our favorites, and an illustrated paper, the *Revista Universal*, devoted principally, in this issue, to our National Exposition, and embellished with some fine wood-cuts.

The order of services at the Boston Presbytery Meeting next Monday morning, Oct. 16, will involve the consideration of the "Ministerial Preparation for Revival Work." Rev. Dr. Steele will give a Bible reading illustrating the subject, to be followed by remarks by Revs. A. B. Kendig and W. J. Pomeroy. The service will be followed by a prayer-meeting for the immediate realization of the needed preparation.

The Law School of Boston University opened with a large gathering last week, and the *esprit de corps* of this very successful branch of the University was never higher. A fine body of many young men crowd Wesleyan Hall at the lectures.

If any of our readers desire a residence in a university town, do not fail to notice the advertisement of Dr. Pillsbury, of a very eligible house to rent or purchase in Middle-town, Conn., for a family wishing to educate children.

When you read what our friend, C. B. Mason, says about his deity, in his advertisement, sure and son for nearly two generations, with scores of the ancient clergy, have tested the quality of his work and the generosity of his terms.

The Temple Church of lectures opened Wednesday evening, October 4, with a fine concert by the German Orchestra. The prices of tickets to this popular course have been reduced to \$1 and \$2.

The Preachers' Meeting, till further notice, will open at 10 o'clock, instead of 10.30. The "Louisiana Jubilee singers" will sing at the opening next Monday.

Those who have enjoyed the admirable courses of lectures at Lowell Seminary during the past two years will be glad to know that arrangements have been made to continue them. This year's course will open on Wednesday evening, Oct. 11, at 7.30, with a lecture by James T. Fields, of Boston. Subject, "Campbell and Hood." Friends are invited.

ANSWER TO THE DISCIPLINARY CONDUCT. I do not profess to be an ecclesiastical lawyer, but I think I may venture to answer the questions put by an inquiring subscriber, in the HERALD of Oct. 5th. "What are the conditions of membership in the M. E. Church?" Answer: When one proposes to become a probationary member of the M. E. Church, one condition only is required, viz., "A desire to be saved from the wrath to come, and to be saved from their sins." If such an one proposes to continue his probationary membership, the conditions are three, specifically named in the General Rules (See General Rules).

If one proposes to become a member in full membership, then he is required, in addition to the above, to accept and adopt the baptismal covenant, as shown in the illustration of baptism of adults, and to give satisfactory answers to the questions proposed on the admission into full membership in the M. E. Church. (See Reception of Members.) We have these several conditions of membership. "Can one be received into full membership if he refuses to subscribe to the doctrines set forth in the covenant?" No; inasmuch as his proper place is not in the M. E. Church.

Notes from the Churches.

MASSACHUSETTS.

The following resolutions were adopted by the Boston Methodist Preachers' Meeting, October 24, 1876, and their publication requested in Zion's HERALD.

C. N. SMITH, President.

W. J. HAMILTON, Secretary.

Under the promptings of profound emotion caused by the death of our most beloved, and eminently useful minister, Bishop, Edmund Storer Jones, D. D., we of the Boston Preachers' Meeting desire to record our convictions of the pure Christian character and great worth of the eminent servant of God, our father in the Gospel and fellow-laborer in the vineyard of the Lord. Therefore

Resolved, 1. That in his off-repeated, but ever welcome official visits to this part of his far-reaching field of labor, we ever found in Bishop Jones a man of closely discriminating, strikingly practical and marvellously broad scholarship; a gentleman of true princely urbanity; a friend of sincere and unselfish affection; and a companion genial and agreeable, and most profitably instructive. As a Christian he impressed us as most clear in his convictions, ardent and earnest in his devotions, and consecrated in his life. His ministrations were of the highest order, and his ministrations were characterized by great consecration and careful observation, thought and prayer.

2. That we see in the character and life of Bishop Jones some sublime results of an indomitable will-power, brought by divine grace early under the complete control of the will of God; and in his life of constant activity, of varied usefulness but uniform success, we see the far-extending

strong influence that may be generated and wielded by a single man, and stand amazed in the contemplation of it.

3. That we will seek to treasure up the lessons of that noble character and life, and will ever cherish the memory of him as among the choicest bequests of the Church we love.

L. R. THAYER, D. M. GRACEY, D. STEVENSON, B. K. PEIRCE, C. N. SMITH, W. L. CLARK.

East Cambridge.—God is in the midst of His people at the Trinity Church, East Cambridge, and is blessing the labors of Brother Mansfield. Some are finding Christ almost every week, and one was baptized and five taken into the Church, Oct. 1. The Sabbath-school concert in the evening was intensely interesting and profitable, and very full of Scripture quotations and responsive readings. "Commemorative of God's dealings with us as a nation the past century." It was selected and arranged by the devoted superintendent, Brother Durie.

A VISITOR.

New Bedford.—Rev. W. F. Crafts, pastor of County Street M. E. Church, is giving a series of four Sunday evening lectures on the Bible. The first, on the history of the Bible, was given on Sunday, Oct. 1, to an audience of nearly 500 by actual count. The other lectures are on the evidences of the divine origin of the Bible, methods of reading the Bible, and the Bible in its relations to the public schools and national life. A course of sermons on the key-words of Bible books is also being given, with intervals long enough to read the book introduced at an allowance of ten minutes a day. Unusual interest in the Scriptures has thus been aroused.

East Douglas.—The M. E. Church in East Douglas, Mass., will reach its tenth anniversary the 15th of November next. Though still young, it is possessed of God with a vigorous constitution, and was never more active than to-day.

The tenth anniversary coming, as it does, on a Sabbath, it is determined to hold a Family Reunion, to which all its former members, pastors and Presiding Elders are hereby cordially invited. The exercises, both on Saturday evening and all day Sabbath, will be eminently social, and we hope our home gathering will be full of good cheer to all. Please notice the date, Nov. 5th.

WM. D. BRIDGE, Pastor.

Shelburne Falls.—The corner-stone of our new church was laid Oct. 5th. The principal address was by Presiding Elder Whitaker. The frame of the new church is up and covered, and we hope to be in it in about six weeks. The Lord being our helper.

W. J. PARKINSON.

Nantucket.—Sunday, Oct. 1st, nine persons were received into the Methodist Church here, seven from probation, two by letter.

C. N. HINCKLEY, Pastor.

Williamsburg.—A good revival interest is being enjoyed among us. Quite a number have sought and found the Saviour.

C. H. V.

MAINE.

Items.—The Odd Fellows of West Paris have completed a new hall and are preparing for its use. They are soon to have a carriage factory which will help business in that vicinity very much.

Arrangements have been made for holding a Sunday-school convention for Androscoggin county, at Lewiston, Thursday and Friday, the 19th and 20th of October. The convention will be held in Pine Street Free Baptist church.

Rev. C. W. Bradley, pastor of the Methodist Church in Bridgton, on a recent Sabbath baptized five persons by immersion and one by sprinkling. Several were admitted to the Church in full the same day.

Brother B. is very much esteemed by his people, and is very successful in his work. The temperance reform is progressing finely in the town.

The honorary Junior parts for best standing at Colby University have been awarded by the faculty as follows: Greek to Howard B. Tilden of Canton, Mass.; Latin to Henry Thompson of Windsor, Vt.; French to Miss Ellen S. Knapman of Freeport, Me.; English to Fred C. Dewhurst of Hinsdale, Mass.

Mr. S. S. Dunn, a wealthy citizen of Bethel, hung himself Friday afternoon, Sept. 29th. No cause can be assigned for this rash act.

Dr. C. W. Snow, a highly esteemed citizen and skillful physician of Skowhegan, died very suddenly of apoplexy, Sept. 29. Dr. S. will be much missed in the town.

A Baptist Church of fifteen members was formed last week at Fairfield. At the formation of the church a sermon was preached by Rev. J. W. Willott, at the Pontecost was preached by President Robbins of Colby University.

Mr. J. F. Harford, a student at Kent's Hill, has written a humorous work for which he has been offered \$300 for the right of publishing.

Rev. Henry A. Sawtelle, of Augusta, has received a call to the pastorate of the First Baptist Church in Napa, California, and has left for that place. His departure from the State is much regretted, as he has been a most worthy and efficient minister of Christ.

The citizens of Bath have subscribed \$1,300 for the yellow fever sufferers in Savannah and Georgia.

C.

On Oct. 1st, Rev. W. M. Sterling, of Congress Street Church, Portland, baptized three by immersion and three by sprinkling, and received into the Church four on their profession of faith.

EAST MAINE.

Bangor.—Our recent quarterly meetings were seasons of encouragement to the Churches here. At the First Church an encouraging number received baptism and joined in full fellowship.

Mercy drops have fallen upon us at Union Street, and several have received prayers of late. Candidates are also awaiting baptism.

Our meetings have been enlivened by the presence and aid of Methodist students who are in attendance upon the theological seminary. We welcome them heartily as brethren beloved in the Lord, and sincerely hope that they bear the strain of Calvinistic doctrine during the course of study here. This school is under Congregational control, but its doors are very kindly opened to students of all evangelical denominations, at least. Strong financial inducements invite Methodist students here. The professors, also, are able and efficient. It is hoped that our Church may become equally generous in her support of the school, for it too frequently happens here that the girl is taken for the grinning. Let Methodism look well to her young men called to the Christian ministry, and may her offerings be more abundant for the purposes of ministerial education.

The sudden death of Hon. G. W. Pickering has cast a gloom over the community

He was largely and favorably known both in commercial and religious circles, and highly esteemed as a generous Christian gentleman.

At Brownville, Rev. C. A. Southard, pastor, ten persons were recently baptized and eleven joined the Church, making a total of thirty-two received into full fellowship within six months. At other points of the charge the work is also prosperous. The pastor and people are in earnest in their labors for the blessed Master.

W. L. B.

At a meeting of the directors of the Bangor and Calais Shore Line Railroad, recently held in Machias, it was voted to take measures for prosecuting the enterprise without delay. The work of locating the line will be immediately begun by L. L. Buckland, chief engineer. The completion of this line of railroad will greatly enhance the desirability of the town and villages through which it will pass, as fields of labor for the Christian ministry. In intelligence and spiritual-mindedness they are now second to no section of the Conference. When connected with the Penobscot valley by a direct line of railroad, they will command the best and most experienced talent in the Conference.

The outlook for the temperance cause: A little boy in Rockland vainly besought a rumrunner not to sell any intoxicating liquors to his father. A few days since he (the boy) gave information to the officers by which they secured two kegs of whiskey, and then visited the rumrunner to inform him that he should keep his track so long as he lived. Another little fellow, about six years of age, signed a pledge prohibiting the use of profane language, tobacco, wine, cider, and the heavier forms of intoxicating drinks. Sometime after he was sent to a neighbor's to do an errand for his mother. The lady passed him a glass of new cider and invited him to drink it. This was a sore temptation to the little fellow, for next to mother's milk was first in his affection. He hesitated a moment, then returned the drink, remarking, "I believe I belong to the temperance pledge."

By the recent explosion of the Warren powder mill in the vicinity of Bangor, the windows broken, and were so severely shaken that the people did not dare to stay in them. The Congregationalist church had its windows destroyed and the lamp glasses smashed. The Baptist church had its glass broken, and the north wall sprung. It is so badly damaged that it has been pronounced unsafe for occupancy.

Rev. Z. Thompson and wife recently celebrated their golden wedding. Though thousands cannot sympathize with his theological views, yet they highly esteem his labors in the temperance reform.

Rev. Frank W. Rider, a recent graduate from Newton Theological Seminary, has lately been ordained over the Baptist Church in Rockport. He enters upon his work with bright prospects of usefulness.

Rev. Mr. Osgood has resigned the pastorate of the Congregationalist Church in Brooksville. His resignation has been accepted. He preached his farewell sermon two weeks since.

Rev. A. E. Ives, who has been settled over the Congregationalist Church in Castine for more than twenty years, has also resigned his pastorate.

The Congregationalist society in Bucksport are improving their church property by the erection of a commodious chapel, upon the site of the old one. It will be adapted for social meetings, Sunday-school work, and will also contain suitable rooms for the "sewing circle."

A decided and strong religious interest is enjoyed at many points in Bucksport district. The pastors are opening a full campaign with bright prospects.

Sept. 24, Rev. J. A. Plummer baptized two recent converts on his charge.

The Methodist Church in Bucksport, about three years since, renovated their vestries. The following year they purchased a chandelier and wall lamps, and otherwise improved their interior. Several of the ladies enlarged and refitted the church parlor. Last year the audience-room was modernized more perfectly with frescoing, three aisles, angular pews, a new pulpit and furniture, and a new carpet. Late of the year has been shingled. A little year has thus accomplished what the Church could not do at any one time without incurring a considerable debt. A few other societies within Bucksport District might profitably adopt the same plan for repairing their church property.

C. A. F.

RHODE ISLAND.

The time and place of the Providence Preachers' Meeting have both been changed. Hereafter it will be held at 10-12 A. M., at the Mathewson Street vestry.

Rev. J. W. Willott, always alive to the perils of the young from intemperance, is to give a course of temperance lectures to the Sunday-school at Westerly.

A union love-feast of the Methodists of Providence was held at Trinity church on the evening of Sept. 29, under the charge of Rev. G. W. Brewster, Presiding Elder. The attendance was large, and the meeting spirited. It is hoped that these gatherings will be more frequent in the future than they have been in the past, and prove means of better acquaintance and stronger fellowship.

George M. Carpenter, Jr., for the last eight years secretary of the Chestnut Street Sunday-school, has removed to East Greenwich, though still engaged in the practice of law in Providence. The Sunday-school parts with his punctual and faithful secretary with deep regret.

During the last week in September Rev. W. M. K. Bay procured subscriptions to Greenwich Academy amounting to \$1000—a good week's work. Brother Bay has a plan which it is hoped may find favor with the rich and liberal of the Church, of raising memorial funds, by subscriptions of one thousand dollars or more in memory of some deceased friend of the donor, the fund taking the name of the departed, and the interest only to be used for the benefit of the seminary.

The new church at Greene was dedicated Oct. 4, Rev. G. W. Brewster preaching the sermon. This society has struggled nobly for its chapel, and its success gives assurance of future triumphs.

L.

CONNECTICUT.

New Haven.—Last week was a great week, a fast of re-dedication so to speak, for the First M. E. Church in New Haven, Conn. In the good old days before the war, the First Church was a burning and a shining light. Then the "branch" was formed, which afterward became West Chapel Street Church, and the mother Church, being thus reduced in numbers, and weary from abundance of good work, composed herself for a season of spiritual slumber. So profound was her repose that a project was seriously entertained of uniting three of the other Methodist Churches, one of them being the mature growth of the "branch" before men

tioned, into a great representative Methodist Church in the western part of the city. For some time past there have been symptoms of renewed life, and the edifice has been repaired at a cost of about \$1,800. There is a small deficit on current expenses and repairs, but it is slight compared with the amount of wealth connected with the Church. The names of those who have contributed to the work of repairing have been carefully preserved to be read on the Centennial anniversary, in October, 1876.

Sunday, Oct. 1, was spent in appropriate reopening exercises. The forenoon was ably occupied by Dr. Fletcher, former pastor, from 1 John v. 4, last clause. In the afternoon Dr. Foss, of Wesleyan University, preached with his usual power. In the evening a crowded audience listened with great pleasure while Dr. Fowler of the *Christian Advocate* preached from Rom. vii. 14. Tuesday, Wednesday, Thursday and Friday evenings of the week were occupied by distinguished preachers. May the old First Church and the Yale Theological Seminary, right across the street, long continue to provoke each other to love and good works!

NEW HAMPSHIRE.

Gleanings.—A number of our Churches are having lecture courses this season. At Wesley Church, Haverhill, Rev. C. W. Miller is projecting a most excellent one. At Dover, also, Rev. O. W. Scott has laid out a course, in which are such first-class men as Dr. Vincent, Dr. Buckley, and Dr. Tristram. Success to these two courses, and all others! The Wilton camp-meeting this year was most excellent. The attendance was larger than usual. Rev. M. T. Cilley was in charge. Appropriate and able sermons were preached by Revs. Quimby, Bryant, Bass, Hamilton, Norris, and Folger of Windsor, Vt. A temperance meeting was addressed by Revs. Jasper and Norris, and was an interesting occasion. The order during the meeting was perfect, and financially, as well as spiritually, a meeting was a success.

Rev. S. S. Marlyn, formerly pastor of the Olive Street Congregational Church, Nashua, has accepted a call to the First Church, Torre Haute, Indiana.

The Y. M. C. Association held a State convention in Keene, September 30th. It was largely attended, and of much interest. President Smith, of Dartmouth College, was in attendance, and by his addresses contributed largely to the interest of the occasion. \$1,600 was raised for association work the coming year. As much more is needed.

At the Free Will Baptist Church, Concord, October 1st, eight persons were baptized by Rev. H. F. Wood. The church on the occasion was crowded, and the exercises were impressive.

Rev. Andrew Mitchell, Baptist pastor in Chester, has resigned.

October 1st, Rev. I. Taggart, of the M. E. Church, Winchester, baptized four by immersion.

Rev. W. H. H. Collins and wife, of North Munroe, will have the sympathy of their friends in the loss of their child, Nina Ardell, who passed away Sept. 21st, aged two months.

Rev. Wm. O. White, Unitarian pastor of Keene, sailed for Europe, Oct. 7th, to be absent a year.

Rev. J. F. Spaulding, of Londonderry, is seeking an increasing interest on his charge in religious things. Neighborhood meetings, which have been held in different parts of the town, have been productive of good. Some conversions have taken place, and additions are being made to the Church. A "social preachers' meeting" is to be held here Oct. 26th, of which a circular programme has been issued.

H.

GENERAL METHODIST ITEMS.

Eighteen persons were taken into the 7th Avenue M. E. Church, New York, on Sabbath, Oct. 1st. Twenty-eight were taken into St. Paul's the same day.

Intelligence has reached us from Mexico that Rev. J. W. Butler took on probation seventy-three persons on Sunday, Sept. 3, in Pachuca, one of our most important stations. The Spirit is poured out there very graciously; very hopeful signs appear also in the congregations of the city of Mexico.

Rev. Dr. Butler, superintendent of our mission in Mexico, will return to that country about November 1.

The *Southwestern* of the 23rd ult. reports over 700 accessions to the Methodist Episcopal Church.

Fort Avenue M. E. Mission chapel, Baltimore, was reopened on the 24th ult. Revs. H. E. Taylor, D. D., J. O. Peck, D. D., and Rev. W. H. Chapman took part in the services.

The fourth anniversary of the Chinese Wesleyan Church at Melbourne, Australia, was celebrated Aug. 13th. Thirteen converts had been baptized during the year.

The net increase of the M. E. Church, South, the past year is 18,596.

Dr. Bedford, book agent of the Church South, stated at the Kentucky Conference, that the missionary treasury was empty, and that he had paid the drafts of the Bishops out of his own private resources. He further stated, that nine-tenths of the facilities under the ministrations of the Conference took no religious periodical—says an exchange.

Interesting revivals are in progress at Madison Square M. E. Church of Baltimore, and among the Methodist Protestants at Westminster, Md.

Rev. George W. Brown, of the Troy Conference, has been transferred to the Central Illinois Conference. He is succeeded at Ballston Spa, N. Y., by Rev. E. Wentworth, D. D., late editor of the *Ladies' Repository*.

Rev. J. H. Dashiell, D. D., pastor of McKendree Chapel, Washington, is still suffering from the effects of his late severe illness. His recovery is slow, and his physician has advised a total cessation from duty.

President Hurst, at the late opening of Drew Seminary, referred to the recent endorsement of the chair of historical theology by Mr. Stout, and that of the chair of New Testament Exegesis by the family of Hon. G. T. Cobb, of Morrisstown—each a gift of \$40,000; and spoke of the resolution of the alumni who voted to endow another chair with an equal amount.

The bequest of Mrs. M. C. Evans to the Ohio Conference of \$3,000 was distributed as directed—to missions, \$3,000; superannuates, \$3,000; tract and Bible cause, each \$1,000.

Bishop Simpson met the official members and Sunday-school workers of the various Buffalo M. E. Churches, Monday evening, Sept. 11, and gave an address on "Methodism in Cities."

Tuesday, the 31st, was the day appointed for the removal of the remains of Bishop McKendree and Soule to the Vanderbilt University grounds. The reinterment was appointed to take place under the charge of Bishop McIntyre.

The Second colored M. E. Church, Lexington, Ky., organized only three years ago, has had a splendid history. The society

numbers about 400, nearly all poor, but they have raised among all the money needed for building a good brick church and parsonage, and paid current expenses with the exception of about \$300.

OTHER DENOMINATIONS.

A Waldensian church has been organized in Missouri, in connection with the Northern Presbyterian General Assembly.

In the Protestant Episcopal Diocese of Western New York, Bishop Cox reports 1,300 confirmations this year—an excess of 300 over last year.

Dr. Snodgrass, Presbyterian, of Goshen, N. Y., is 80 years of age, but preaches with great acceptance still to his large congregation.

Rev. W. P. Patton and wife, of Chicago, celebrated their silver wedding, on the evening of the 28th ult. Probably as many as 2,000 guests presented their congratulations, and the table was loaded with high piles of shining silver half-dollars.

The Italian Episcopal Church in New York City, founded three years ago, is growing steadily. It now has a Sunday-school of 170 children.

The amount received for the foreign missions of the Reformed (Dutch) Church from May 1st to Sept. 1st, was \$8,531. The whole amount appropriated for the fiscal year is \$75,000. A Centennial thank-offering of \$50,000 for Home Missions, is recommended to be taken in the Churches this month.

The Fifth Reformed Presbyterian Church, Philadelphia, of which Rev. Dr. McAuley is pastor, dedicated a large, handsome church on Sunday, October 1st.

The New York Protestant Episcopal Diocesan Convention held its annual session in that city last week. This is by far the largest diocese in that Church, containing about 30,000 communicants and over 300 clergy.

It is stated that 500 conversions have been reported as a result of the labors the past summer in Dr. Tynge's gospel tent in New York.

The Presbyterians propose to establish a lay college at Auburn, N. Y., to train Christian men and women to work in those common fields of labor, the session, the Sabbath-school, and the benevolent association.

The new chapel at Andover, Mass., was dedicated last week with a sermon by Prof. Smyth. The building is 120 feet long by 53 feet wide, with a steeple, and is a very handsome structure.

Dr. Lorimer observed his third anniversary as pastor at Tremont Temple, October 1st. During the three years 518 have united with the Church, of whom 345 were by baptism.

The Gospel services under the direction of Rev. Thomas Colcord, were begun in Chickering Hall, New York, Sunday, Oct. 1. Mr. Colcord preached in the morning, Dr. Talmage in the evening.

Four Chinamen became members of the North Adams Baptist Church, on a recent Sunday.

THE WEEK.

Governor Chamberlain of South Carolina has issued a proclamation ordering the disbandment within three days of certain illegal organizations in that State known as rifle clubs, and declaring that, if the order be disregarded, he shall appeal to the United States government for aid. In reply, the State Democratic Executive Committee has issued an address denouncing the proclamation as unwarranted by law and facts, and a mere pretext for asking troops. A crisis is plainly approaching.

Sheffield capitalists have appealed to the English government for protection against America. Great injury, it is claimed, has resulted to the industrial trades of Sheffield by the heavy protection duties in America, and the request was made that England retaliate by imposing a heavy import duty on American produce. The English government very properly declined to listen to the request. The truth is that America is winning the race over all competitors in manufacturing interests, and England begins to learn the fact.

The Massachusetts Society for the Prevention of Cruelty to Animals has received a bequest of \$2,000 from the estate of the late Miss H. A. Deland of Salem.

By a new postal arrangement, entered into between our government and Great Britain last week, for the transportation of British closed mails across our continent, an annual profit of \$40,000 will be realized by our government.

War material for Turkey, in the shape of fifteen million cartridges, valued at \$375,000, was shipped for Constantinople on the 7th, by the Winchester Repeating Arms Company, of New Haven. Our missionaries in Bulgaria may well protest against being shot by American bullets supplied by us to the Turks.

John Bright thinks that English blood and treasure ought not to be wasted in behalf of the Ottoman Empire, and that Turkey should be left to the fate which Providence has decreed for her corruption and tyranny.

The Turkish situation is practically unchanged. Occasional battles are fought, and the diplomats of the great powers are doing their best to settle the matter peacefully. It seems evident, however, that should diplomacy fail, England will make no serious effort to preserve the integrity of the Turkish empire. Russia will be allowed to march on Constantinople, and then the only question will be the adjustment of a new balance of power, required by the partition of the Turkish European kingdom. Meanwhile Russian troops are pouring into Serbia and England apparently utters no protest.

Fires: Houston, Texas, block of buildings, loss \$350,000; Medford, Calif.'s straw goods factory, \$90,000; Blackburn, Eng., cotton mills, \$100,000; Atchison, Kan., \$75,000; Cedar Rapids, Ia., \$75,000; Rotherhithe, Eng., flour and rice mills, \$2,915,000; Cleveland, Ohio, elevator and other buildings, \$244,000.

Ten millions more of 50's are called for—Judge Hoar is nominated vs. Gen. Butler in the 7th district.—The total receipts at the Centennial Exhibition up to Oct. 1, have been \$2,199,438.24.—Thirty-seven fishing vessels are reported lost, on the Labrador coast.—Colorado elections have gone Republican by 1,304 majority.—The Industrial Bank of Newcastle-on-Tyne has suspended; liabilities nearly two and a half millions.—The public debt was reduced \$2,915,000 in September.—Georgia went democratic.—The single-letter rate of postage between this country and Newfoundland has been reduced to five cents, prepayment compulsory.—Vulcan did not cross the sun as expected on the 1st, and Prof. Young calls the planet a myth.

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THE SUNDAY SCHOOL.

Fourth Quarter.

Sunday, October 22.

Lesson IV. Acts viii, 9-25.

BY REV. W. E. HUNTINGTON.

SIMON THE SORCERER.

The miracles of the Christian system have both roused and silenced opposition; and the lesson before us is an illustration of this fact. The new faith had been attested by repeated miraculous works. Jesus had the multitudes crowding upon Him because He exercised miraculous power, and the people were filled with astonishment and curiosity. It is not strange that along this line of miraculous authentication there should have been the rivalry and the antagonism of the magician and sorcerer. The magicians endeavored to cope with Moses when he entered Egypt to emancipate the Hebrew race by the power of miracles; but their magic failed to stay the ten-fold disasters that scourged the tyrannical nation. Again, upon the arena of apostolic labors the powers of darkness arrayed witchcraft and divination against the wonders wrought by the hands of apostles, endeavoring thus to neutralize the moral effect of Christian miracles by exhibiting the marvels possible to "sleight of hand" and "cunning craftiness." Over all such opposition the power of Christ's truth is sufficient to win its way in triumph. The victory of the truth in the case of Simon was probably not complete; although the power of the faith preached by the apostles was sufficient to check his sorcery and lead him to ask that he might be delivered from retribution for his sin. While the Romish Church clings to her priest-wrought miracles, she is practising sorcery, for which she needs to repent, and to cease from practices that savor more of Simon's spirit than that of Peter.

A certain man called Simon. Nothing is said of the origin of this man; but he was probably identical with the Simon mentioned by Josephus, one of a set of men who traveled about as "soothsayers, astrologers, and interpreters of dreams, jugglers and quacks, who excited attention and received general regard."

This man is the great power of God. Simon had so bewitched the people that young and old seemed to be convinced that he was invested with divine power. He did not claim to be a worker of miracles, neither did he, as it appears, take any pains to divert the minds of the people of their delusion. He enjoyed their hero-worship.

Of long time he had bewitched them. His power was somewhat established. The public mind had been completely captivated by his magic.

When they believed Philip. This cannot be Philip the apostle, for, according to verse 1, the apostles remained together in Jerusalem. The fairest supposition seems to be that he was one of the seven chosen to the diaconate, and who did evangelistic work. It is probable, as Dean Alford remarks, that the persecution should have been directed against the colleagues of Stephen. The exact field of Philip's labors we cannot determine. It is not unlikely that the city referred to in verse 5, was the Sychar of John iv, 5, and that "Samaritan" is not the name of a city but of the province. In this city Philip's preaching won upon those who had been bewitched. The truth was making victories in the ranks of superstition.

Preaching the things concerning the kingdom of God and the name of Jesus Christ. This evangelist was holding up before the bewildered and bewitched Samaritans the clear, strong facts of Christ's life. The name of Jesus was a sufficient text. There was comfort, hope, peace and life in such "good tidings," and the followers of magic, many of them, were glad to become the followers of Christ.

They were baptized. The command of Jesus was obeyed. Belief first, then baptism—the inner conformity of the heart, then the outward seal and sanction. "Men and women," as among the followers of Christ—both sexes—were won to the truth of Philip's preaching. From the beginning, women have been efficient members of the Church of God.

Simon himself believed also. We can hardly credit this confirmed sorcerer with a radical conversion. It seems more like a crafty posturing of himself to the influence and power of Philip. He saw his own influence declining, and thought something must be done; so he outwardly gave himself to the new faith.

Simon saw his followers dropping off and was himself attracted at the miracles wrought by Philip. He attached himself to Philip and was baptized like the rest; but we are not, as the sequel shows, to understand that the preaching of the Gospel had made any impression on his heart, but that he accounted for what he saw in his own fashion. All were baptized who professed belief in Jesus as the Messiah; there was therefore no reason for rejecting Simon, considering besides that, from the nature of the case, he would for the time have given up his magical practices (Neander).

They sent unto them Peter and John. The college of apostles who were together at Jerusalem, having heard of the success of Philip, felt that the work must be strengthened and encouraged in Samaria, by representatives of their own number. These two apostles, who had stood together during the trials after Pentecost, were commissioned. Jesus sent out His followers "two by two." Paul and Barnabas were afterwards associated laborers. Peter was sent because his character and work had made him pre-eminent.

He opened the door to the 3,000 on the

day of Pentecost, now to the Samaritans, and in chapter x, to the Gentiles. So far, is the plain truth of Scripture history. The monstrous fiction begins when to Peter is attributed a fixed diocese and successors, and to those successors a delegated power more like that ascribed to Simon Magus than that promised to Peter. This is the last time that John appears in the Acts (Alford).

Who . . . prayed . . . that they might receive the Holy Ghost. The apostles felt that without Him the success of the truth would be incomplete. And these men, since the "demonstration of the Spirit" on the day of Pentecost, knew what great things were possible by Him.

As yet He was fallen upon none of them. They had exercised belief in Christ, but that belief had not yet been kindled by the Holy Ghost. The Spirit warms and vitalizes the early, germinating elements of faith and makes it life, and not merely letter. Belief and baptism may occur, as this case teaches, without that last and highest gift of power by the Spirit.

Then laid they their hands on them, etc. The laying on of hands was a common ceremonial among the Jews, and signified the conferring of authority and power, as in the installation of priests and kings.

Simon offered them money. This indicates the shallowness of Simon's belief. He had not risen superior to the mercenary notions connected with his miserable craft. From this attempt of Simon originated the term *simony*, which means the traffic made of spiritual gifts and offices. The sorcerer saw the wondrous power of the apostles, but his mean estimate of that power is shown in his thinking it was purchasable.

Thy money perish with thee! Peter brings the trifler to his senses by this sharp rebuke. Simon's thought was blasphemous, leveling down the divine power of the Holy Ghost to a matter of bargain with money.

Thou hast neither part nor lot in this matter. Thou hast no conception of spiritual things. He was a mere magician, and in this character coveted the gifts of the apostles. He was selfish and unscrupulous. No reverence for sacred things, no desire to be a follower of Jesus prompted him. He was in Satan's power; living as though in a different world from that of the holy-minded apostles. His commerce could not cross the boundaries which separate the two realms.

Thy heart is not right. That was the radical difficulty—he was not converted. He wanted to make money by divine power; he cared nothing for a pure heart.

Repent, therefore, etc. The old cry, which was the announcement of the new dispensation of grace, the apostles never forgot. Peter saw how great a sinner Simon was; he wanted Simon to see his sin, repent of it, that he might be forgiven, and so receive the gift of the Holy Ghost, in the only way possible, and for the only true end—to glorify God.

Pray ye to the Lord for me, etc. Peter had so far succeeded in touching the hard heart of Simon that he begged to be delivered from the retributions that were imminent. His soul was moved with fear of punishment, but it was an ignoble kind of fear and did not in the least stimulate him to repentance. He had no conception of the true meaning of prayer, or he would himself have lifted the publican's prayer, and not merely have asked the apostles to pray. He still thought there was a kind of jugglery which belonged peculiarly to these Christians. We have no good ground for inferring that Simon ever became a convert to the faith of Christ. Traditions say that he continued to practice his artful frauds and came at last to a sudden end.

They . . . returned to Jerusalem . . . and preached the Gospel in many villages of the Samaritans. The apostles sought again the Holy City, preaching their way along through Samaria. Though Simon was not converted their faith was undaunted.

It is indeed somewhat mortifying to a servant of Christ, if he experiences not the expected joy in a soul that has fallen short in conversion. But he is not discouraged. What succeeds not with one will perhaps succeed with ten. If a Simon turns back, the Lord raises up a chamberlain from Ethiopia (Lange).

ZION'S HERALD QUESTIONS.

From the Notes.

Berean Lesson Series, October 22.

1. Is there any true record of miracles which have had no connection with the Christian or with the Jewish systems of faith?
2. Give some account of Simon.
3. Whose preaching roused this sorcerer?
4. Is there special grace communicated by the laying on of hands?
5. Was there such grace with the apostles?
6. What is simony?
7. Mention two proofs that Simon was not converted.

OUR SABBATH-SCHOOL CONCERT.

BY IDA T. THURSTON.

We have found one of the places where Sunday, instead of being the dullest day in the week, is just the brightest and happiest of all the seven, and yet it is a house where there are plenty of little people. The house stands in a pretty little country village, and the wide, grassy yard and shady piazzas are splendid play-grounds on week days; but for the Sabbath, these small people have special pleasures, which they enjoy too much to wish to turn from them to the rougher, gayer

sports of other days—at least, the older ones do, though the wee ones sometimes forget, and find themselves racing up and down the piazzas, or across the lawn, till recalled by father or mother.

Every Sabbath they have a Sunday-school concert all to themselves, or not quite that either, for sometimes they invite a little motherless girl who lives in the next house to be present, and her happy little face they all consider a great addition to their "audience." I'll tell you about the concert they had last Sabbath—but first, I must tell you who "they" are.

Well, there is Willie, the eldest, about eight years old, Mabel, just seven, Lila six, and baby Carrie, a fat little tottler of two. These all sat on the sofa, last Sunday. Then in the big arm-chair was four-year-old Robbie, so full of fun and reguery that he really could not keep still two seconds at a time, and three-year-old Ernie who was too shy to take any part in the exercises, for he and Mabel are cousins to the others.

These were all the scholars. Then there was mamma, who acted as organist and superintendent, and papa—I suppose he was one of those good old deacons who always attend the Sunday-school concerts—with grandma, uncle and auntie for the audience. First the hymn-books were distributed, for all the children must have them, whether able to read or not. It made no difference whatever that no two of the books were alike. Mamma gave out the page, and they all found it (or pretended to) and sang the opening piece (I don't remember what it was), and then Willie, Mabel and Lila rose and repeated the twenty-third Psalm together. Then all sang, "Hold the Fort." They enjoyed that because they could make as much noise as they liked (and they liked a good deal) in the chorus. Then the superintendent called for verses. Willie recited the Fifth Commandment, Mabel said, "Remember the Sabbath day to keep it holy," and Lila, "Blessed are the peace-makers."

Then up jumped baby Carrie, put her little fat hands behind her back, and said "bla—bla—bla—bla," and then she scrambled up on to the sofa again; but while they were singing the next piece—"Shall we gather at the river?"—she slipped down again and ran, laughing, in behind the sofa, presently appearing under it on her hands and knees, looking like a chubby little puppy. Then came Robbie's verse. Now Robbie, in spite of his four years, has never yet conquered that crooked letter; so he repeated the Sixth Commandment something like this: "You halt not heal." That was fun to the children, for it gave them an excuse for smiling audibly—in other words, giggling—and Robbie, encouraged by his success, began to play blacksmith, using his hand for a hammer and his foot for the anvil, while his black eyes sparkled with mischief, and his little short curls bobbed in sympathy.

Then they sang "Jesus loves me," though Willie stopped in the middle of the second verse to complain of Robbie because he "sings so loud," and Ernie, tired of sitting still, stretched himself on the carpet and made a quiet Sunday train with two singing books and a cricket. They were all getting a little uneasy by this time, so papa read them two short stories, stopping now and then to ask a question, while Carrie, behind the sofa, played "ho-beep" with Robbie who was walking, feet foremost, up the back of the big chair—till mamma discovered him.

Then came more verses and more songs, and questions on the lesson for the day, closing finally with "Coronation," into which the children put a goodly portion of the energy that they had been storing up during the past hour. Then followed a general bustle as the "scholars" left their seats and ran after mamma, as hens follow the one who feeds them, for well they knew that she always sweetened these home concerts in more ways than one. This time each came back with a piece of maple sugar, for this mamma usually saves all such goodies till Sunday, thinking it worth while to use even these common means to make the children look upon the Sabbath as being a little better than any other day.

The Family.

THE CHRISTIAN LIFE.

Life hath its barren years,
When blossoms fall untimely down;
When ripened fruitage fails to crown
The summer toil; when nature's frown
Looks only on our tears.

Life hath its faithless days,
The golden promise of the morn
That seemed for light and gladness born,
Meant only noontide wreck and scorn,
Hushed harp instead of praise.

Life hath its valleys too,
Where we must walk with vain regret,
With mourning clothed, with wild rain wet,
Toward sunlight hopes that soon may set,
All quenched in pining dread.

Life hath its harvest moons,
Its tasseled corn and purple-weighted vine;
Its gathered sheaves of grain, the blessed sign
Of plentiful reaping, bread, and pure rich wine;

Full hearts for harvest tunes,
Life hath its hopes fulfilled;
Its glad fruits, its blest answered prayer,
Sweet for waiting long, whose holy air
Indrawn to silent souls breathes forth its rare

Grand speech, by joy distilled.
Life hath its labor heights;
Its lofty moments of heavenly recognition,
Whose unveiled glories flash to earth munition

Of love and truth, and clearer intuition.
Hail! moment of all delight!
—*Evangelical Magazine.*

STORY OF A PIANO.

BY M. NEALL.

"I am not going to sew for you any longer, Agnes," I said calmly.

My pretty cousin raised her head from the pale blue ribbon bows she was lazily making. An inquiring expression arched her blond eyebrows. Then she said lightly—

"I suppose you will give music lessons next—your pet project, you know."

She knew that she could not have given me a more unfeeling answer. I went out of her presence without saying another word, and was soon walking briskly down the road to the grim old house on the corner. A few neglected looking flowers straggled here and there as I went up the walk—roses and honeysuckles that yet seemed to cheer me with their common colors, and gave me courage at last to knock.

Mary opened the door—Mary, the

servant girl who was to go to a

home of her own in a few days, and

whose place here I had come to take.

It was not long before the advantages of my situation became apparent. I was not sorry for making the change. Miss Silverton, my mistress, was a very methodical person. She rose and retired, ate, napped, drank and was waited on at regular and stated times with scarcely ever-varying precision. This was in great contrast to the carelessness which characterized the household I had left. After becoming used to the routine, I found I had always a little time wholly my own, free from surveillance. The rear door opened into the garden, and there by the side of the fence grew some old-fashioned hollyhocks, their pink and garnet blossoms stuck on gaunt, unshapely stalks. They seemed to welcome me in their awkward way, and in my loneliness I used to tell them they were as poor and homely and forsaken as I; and so I took them to my confidence and affection, which I must give them the credit of never abusing.

Miss Silverton was an elderly lady, surrounded in her rooms with ancient furniture which, in these days of relic hunting would have made the fortune of an amateur in the cabinet art; but of all the articles in that large old parlor, above the solid and curiously shaped tables with their quaint clumsiness, or the heavy, straight-backed chairs, I cared only for the piano with its richly carved and twisted legs, and rosewood case, that contained the slumbering sounds I loved so well to awaken. There is always some responsive chord in the diapason of every person's character. Music was that, certainly, in mine; for the brief moments, at different times, in the absence of my aunt and cousins, when I had appealed to the parlor grand and been eloquently answered, were the happiest of my life.

I longed to ask Miss Silverton why her piano was so sedulously kept closed, but she was reserved in her way with every one, and had the good sense to impress me with the difference in our relative positions. However, I did master courage one day, and she replied shortly that it was never opened now.

Not long after this, my lady went to call on her minister. I assisted with great alacrity in getting her ready, down to the last detail of her dress—the giving her a clove-scented handkerchief. I was intent on high crime and misdemeanor—nothing less than the opening and sounding of that piano. I had been so long in the house, dusted it so often and so lovingly, thinking of the sweet spirit in captivity which I was bound to liberate at any risk at the first opportunity. I grew fairly feverish in my excitement; and when the front gate closed after the retreating form, I flew to release my imprisoned angel that would speak to me in my solitude, sing to me in my loneliness, and let on the waters of Lethe in floods of harmony, drowning the unhappy past and the hateful present. I threw back the cumbersome covering, and nervously exerted my utmost strength to raise the lid. It resisted all my efforts. Then it was I first thought of the possible contingency of its being locked. Why had I not thought of this before, and saved this terrible disappointment? Down went my arms upon the top of the piano, and also my head as I gave way to stormy sobs and tempestuous weeping. A hard, cold, measured voice spoke my name—"Eliza!"

I looked round without raising my head, to see Miss Silverton standing just inside the door with as much wonderment as her impassive face was capable of betraying. I did not speak, and she reiterated, "Eliza, what does this mean?"

I knew I must make my defense, and commenced rather defiantly: "It means that I love music so well I have attempted wrong-doing to obtain it. I never thought of the possibility of its being so securely withheld from me."

"Can you play, Eliza?"

"I have no opportunity, ma'am," I answered dolefully enough.

"Why had you not asked me?" she continued with asperity.

"It would have made no difference; you know you would not have granted my request," I said bitterly.

"I do not think Mary could hardly tell a piano from a table," she said quite as much to herself as to me. This exasperated me.

"Mary does not care for anything outside of her kitchen. Do you suppose I can control this passion? No, it is stronger than life, and therein I am not like Mary. Would to heaven I were!" I said fervently.

She looked at me long and wonderingly. I could feel her eyes fastened

upon me though I did not look at her. She appeared to be on extremely debatable ground. Finally she went to a cabinet drawer, and, unlocking it, took out a small red box. There she hesitated again for a long time; then she put it on the piano, saying,

"I came back for a paper I had forgotten, which I wished to take to Mr. Adams. I shall be gone an hour. When I return let everything be as I leave it now."

She went out and I opened the box. There—oh, joy!—was the key to open my angel's prison-house. Such an hour as that was! There are no words exquisite enough to describe it. For your true lover of music a knowledge of the chromatic scale is not absolutely indispensable to draw melody, even rhythm, from the vibrant keys. I spoke to them through my fingers, and like tuneful birds they warbled back to me. I struck the chords, and like silver bells their clear tones rang out for me, and, ringing on, singing on ecstatically, I forgot everything in the perfect intoxication of the golden moments.

When Miss Silverton returned I could have outstripped Raleigh in loyalty to his sovereign, and have prostrated not only my mantle but myself, so filled with grateful emotions was I. My heart went into all the service I rendered her after that, and I think she saw and felt a difference, although few words passed between us, and few were the occasions her benevolence was repeated, and this rare recreation afforded me. But I would not complain. It was something to know that she did trust me sometimes.

We lived along like this a number of years. In her last sickness she sent for her favorite nephew who remained with her to the end. From hints and expressions his aunt had dropped from time to time, I had exceedingly strong hopes of securing at last for my very own the prize I so much coveted. Therefore, when he requested me to be present at the reading of the will, I listened intently for my name. There were several small bequests of fifty and a hundred dollars. One of these fell to me, and that was all. I waited in breathless silence till the last word, before awaking to the agony of knowing that my angel was indeed now lost to me forever. I slipped out of the room feeling terribly hurt and grieved. Everything—house, grounds, furniture and bulk of property—all went to this nephew, Egbert Nilson. How I hated the very name in those first burning, hissing moments! I calmed down after awhile, thinking life was no worse to me now than before, and that I must give up ever looking or hoping for anything better than hard, unsocial servitude.

Of course I looked about to find myself another situation, and one afternoon, when the house was left to myself, I went into the parlor with a heavy heart and trembling eyelids to say farewell to the dear old piano that I had so played and fingered into my affections, that already, in spite of arbitrary fate, it seemed a part of my very own being. The little red box wherein the key always reposed was missing.

"The new king has commenced his reign, and the old ways have passed away so soon," I bitterly thought. The old fierce protest and outcry against the manifest injustice of fate to me came, following on close to this discovery, and, as on my first failure here, down went my head again beneath its waves of bewilderment. In the midst of it all, who should return but Mr. Nilson. Upon seeing the state I was in, which must have looked exceedingly stage-like and dramatic unto despair, he apologized for intruding into his own room; but I raised my head proudly, and told him no apology was necessary; that I had merely come in to play a little parting upon the piano to which I had become much attached, as I was going away.

"I had hoped you would remain," he said with some surprise. "I shall not know whom to engage in your place, and it will be necessary for me to remain here for some time yet, if, indeed, I do not make my home here altogether;" and he looked about thoughtfully.

"It will not certainly be difficult for you to obtain this or anything else for your means," I said with foolish irritation.

"There is nothing easy to obtain of any value in this world, as I have found it. Do you not think so?" and he appealed to me with what I thought an affection of humility.

"It is impossible for me to obtain anything!" and I looked at the unopened instrument before me, despairingly.

"I beg you pardon," he said: "you came in here to play, and my presence prevents you."

"Your presence does not prevent me so much as the absence of the key which you have put away," I said curtly.

"Please to explain. I do not understand," and he really did look puzzled.

"The key has always been kept in a box in that cabinet drawer," I pointed it out.

"I did take a box up stairs last night, thinking it contained pens," he said, suddenly; "but I brought it back. It is here somewhere." He looked around, found it, took out the key, and opened the piano. A folded paper lay on the white keys. He took it up, then said politely, upon reading it—"This reverses our positions; you, and not I, am now the owner of this piano."

He gave me the note which was as follows, in a handwriting so precise as to be unmistakable:—

MY DEAR NEPHEW: I desire Eliza Fales to have this piano. She has been

good and faithful in caring for me, and I know she will appreciate it more than anything else I could give her. It will be all the same as if duly mentioned in my will, which at this late day I do not feel able to revise.

Your aunt, E. A. SILVERTON.

I never had very good control of my emotions, and I am sure I laughed and cried now in hysterical fashion.

"How kind she was, and how I have misjudged her," I said, when I could speak. "She did care for me a little, at least, and that is worth more than all the rest."

He looked at me curiously.

"You have not had a surfeit of this world's love and care to be so affected by this, I take it," he said slowly.

"So little," I replied, "that it is not for this I could not say I had ever had any." This must have been convincing, for he looked smilingly satisfied. "I do wonder why your aunt disliked to have this instrument opened. Do you know?" I asked boldly.

"She had her little romance as all of us have, I believe. When a young lady she was engaged to a gentleman who was a fine musician. He gave her this piano, and sang and played upon it only the evening before the day they were to have been married. When that came, he was seized with an illness that proved fatal. She never wished to see it opened again."

By this time I was crying heartily.

"Poor Miss Silverton! if I had only known. Even she had her bright prospects of home and happiness once. I believe every one has but me."

"And why not you?" he asked smilingly.

"Oh, I am too poor and plain, friendless and homeless, with never any help from any one—here first I seemed to know how far I had forgotten myself, and quickly added, "but it is not for me to complain now, when I have just received more than I deserve. No, with this I feel as rich as a Jew and proud as a queen," laying my hands on my treasure.

"It is said to have no earthly help, but infinitely more so did we not have heavenly," he said very slowly and seriously.

"But earthly aid seems the most tangible—something we can get hold of," I returned ignorantly.

"The one brings the other," he explained. "God put it into my aunt's heart, undoubtedly, to do what good was in her power. She knew your desire, and so you see your prayer was answered."

"True, I did not think of it in that way before," I said.

"And now what am I to do? Can you not remain for the present?" he asked, even anxiously.

"I will stay and do the best I can till your wife and family come. I should be ungrateful not to do that now," I added, warmly.

"But I have no wife or family," he said gently.

My face must have been fairly opaque with astonishment. "Why! Miss Silverton always spoke of your family," I averred.

"My mother and sisters, I suppose, that I have had the care of till within a year or two, when, all having married, I went abroad."

There was a long silence, when, with sudden audacity and half-frightened at myself, I spoke:

"Then as you say we have all our little romances, I dare say you have had yours and been disappointed, perhaps."

"You are quite right," he said, seeming to take it all in good part; and, putting his hand into an inner vest pocket, he took out several photographs. Selecting one leisurely, he looked at it a moment, and passed it to me.

"Do you wish to see the lady?" with the slightest possible accent on the definite article. At the first glance I exclaimed:

"My cousin Agnes! I heard she had married a nobleman, but I don't believe in Italian counts." He laughed in a kind of applauding way.

"I rather think she does not now," he said lightly.

"Have you heard anything about them? I should like to know."

"They parted in Paris."

"Do you know why?"

"It was on account of the impracticability of reaching his estates which were situated very far in Spain, like his castles, very high—in air."

His manner as he said this was such a serio-comic mixture that I laughed delightedly; for my own thoughts were rather pleasing than otherwise. At last, I reflected, beautiful roses and blooming flowers strewn no longer the path of my pretty and prosperous cousin—a most wicked but maliciously pleasing thought entertained by a thoroughly human little mortal who had never had anything but a few homely hollyhocks to adorn her pathway in life.

I had never seen any days like the pleasant ones that followed. Life before had been but mere existence; now it was a new revelation of the possibilities that lay in even so humble a sphere as my own. Moments like color-tints ripened into hours, and bloomed like damask on the rare-ripe face, or purple on the grape; and mine could be the happiness of prolonging them indefinitely. This knowledge was not very long withheld from me. The dark realities of my early years floated away, and lay in misty outlines behind me.

I became a proficient in music, and studied hard that the darling dream of my life might come to pass, and I became a music teacher; but my husband often laughingly said it was only just in time to teach the children. I do not forget, with him near me, to trace all

my earthly help to heavenly sources. Still, it is comparatively an easy thing to be a Christian when one is happily situated and in prosperous circumstances.

FOR THE YOUNGEST READERS.

THAT GIRLDE.

"Just listen one minute, Mollie," said grandma, looking up from her Bible with a pink glow in her delicate cheeks. "I've found something."

Mollie replaced the cool iron upon the stove, and laid the holder over the handle of a hot iron; the color flashed into her cheeks as her fingers touched the heated handle, and she answered with all the smarting in her voice, "I can't, grandma; it's nearly time to set the dinner-table, and I have my white skirt to iron yet."

"But it's something new," pleaded grandma, disappointedly, "it might help you."

"It wouldn't help me iron," returned Mollie, more pleasantly, resting the iron upon the iron-ring on the board while she unrolled the white skirt with its five tucks and four ruffles.

Mollie's face had been troubled all the morning; something had happened, and she did not know what to do next. She had done everything she knew how to do, and had had half a dozen spasms of ejaculatory prayer while ironing that morning.

Grandma's very placid face was troubled, too, for she did want to tell Mollie her new thought. The child was vexed about something, and, perhaps, this was the very help she needed. And why could she not listen while she was ironing? She had listened, an hour ago, to John when he was talking about the prayer meeting of last night, and how Frank Gray had prayed as if he had not a friend left upon earth.

"Well, grandma," Mollie spoke gently as she lifted the iron, "what is your new thought? I didn't mean to be cross, but I'm all crooked this morning

The Farm and Garden.

"My lord rides through the palace gate,
My lady sweeps along in state,
The sage thinks long on many a thing,
And the maiden muses on many a thing;
The minstrel harpeth merrily;
The sailor ploughs the foaming sea,
The huntsman kills the good red deer,
And the soldier waits without a fear;
But fall to each, what ever befall,
The farmer he must feed them all."

This month and the next are really two of the busiest months of the year. We are too apt to forget this, and to let the pleasant October days lure us to rest or pleasure-seeking. Then come corn-husking and potato digging in the sled and slush of the first wintry storms. We have never been caught so but once, and never will be so caught again. While anything remains to be done, there should be no "let up," that which may be done, may be left, but that which must be done should be done now. There is corn yet to be cut up; potatoes to be dug; apples to be gathered; corn to husk; roots to harvest; stalks to be drawn in and stacked; buildings to fix up, and stock to be looked after. The man who will leave any of this work, and go to digging out stone, making fences, or anything else, is a fool. But it is by no means lost time to attend to the County or State Fair. This ought to be made a special business. And when there, remember it will pay better to study the machines, implements, products, and stock carefully and attentively, than to run with the crowd to the horse-races or the trotting ring. The annual fair should be made a business matter; every farmer, his wife, and children should have something to exhibit there, and should compare and judge for themselves all other exhibits. If no prize is gained, there should be no disappointment, vexation, or jealousy, but a determination to improve upon the effort next year, and if possible to succeed. — *American Agriculturist.*

THE BISHOP AND THE BEES.

We find the following good story in a foreign journal: "A French Bishop, being about to make his annual visitation, sent word to a certain curate, whose ecclesiastical benefice was extremely trifling, that he meant to dine with him, at the same time requesting that he would not put himself to any extraordinary expense. The curate promised to attend to the Bishop's suggestion; but he did not keep his word, for he provided a most sumptuous entertainment. His lordship was much surprised, and could not help censuring the conduct of the curate; observing that it was highly ridiculous in a man whose circumstances were so narrow, to launch out in such expense, nay, almost to dissipate his annual income in a single day. 'Do not be uneasy on that score, my lord,' replied the curate, 'for I can assure you that what you now see is not the produce of my curacy, which I bestow exclusively upon the poor.' 'Then you have a patrimony, sir?' said the Bishop. 'No, my lord.' 'You speak in riddles,' rejoined his lordship; 'how do you contrive to live in this manner?' 'My lord, I have a convent of young damsels here, who do not let me want anything.' 'How! you have a convent? I did not know there was one in this neighborhood.' This is all very strange, your grace is unaccountable, Mr. Curate. 'You are joking, my lord.' 'But come, sir, I entreat that you would solve the enigma. I would fain see the convent.' 'So you shall, my lord, after dinner; and I promise that your lordship will be satisfied with my conduct.' Accordingly, when dinner was over, the curate conducted the prelate to a large inclosure, entirely occupied by bee-hives, and pointing to the latter, observed, 'This, my lord, is the convent which gave us a dinner; it brings me in about eighteen hundred livres a year, upon which I live very comfortably, and with which I contrive to entertain my guests genteelly.' The surprise and satisfaction of the Bishop may be imagined. — *Boston Journal of Chemistry.*

PRACTICAL RECIPES.

Nice Way to Bake Apples.—Take sour apples, dig out the cores, place the apples in a deep dish or tin, fill the cavities where the cores came out with sugar, pour a cup of hot water in the tin, bake in a quick oven, and you will have a healthful and palatable dish.

Centennial Sponge Cake.—Two cups sugar; 2 cups flour; 4 teaspoonfuls baking-powder; 4 eggs; 1 cup boiling water. Mix the eggs, sugar, flour, and baking-powder thoroughly together; add the boiling water; stir quickly; put into pans and bake immediately. If desired to be very moist, bake in a "quick oven."

Quick Pudding.—Pour a pint of boiling milk on ten tablespoonfuls of bread crumbs, let them stand ten minutes; then add the yolks of four eggs well beaten, six tablespoonfuls of sugar, and two of butter; season with lemon extract. Stir well; add the whites of the eggs previously beaten to a stiff froth; pour into a buttered pudding-dish, and bake quickly. To be eaten with cream and sugar.

Green Tomato Pickle.—Take one peck green tomatoes, sliced; one dozen good-sized cucumbers, sliced; one dozen good-sized white onions, sliced; one dozen green peppers, whole; one pint salt, and enough cold water to cover them all. Let them stand in the brine twenty-four hours, then drain and replenish with fresh water to stand over night. Squeeze the water all out and chop all up together not very fine. Put into a porcelain preserving kettle with one gallon good cider vinegar, one pound light brown sugar, one ounce celery seed, two ounces mustard seed, one tablespoonful ground cloves, and one quarter pound mustard mixed in

the warm juice. Cook slowly about half the day, or until thoroughly done.

Sea weed can be utilized by being made into a kind of leather. The sea weed is pressed between sheets of card wadding, on hot, polished metal plates, and dried quickly. A coating of linseed oil is given, and afterward a thin coat of wax, and final pressure between the hot plates, when it will be ready for use.

ROCKLAND DISTRICT CAMP-MEETING.

Monday, Sept. 4th, witnessed a busy scene on our camp-ground at Nobleboro'. People were gathering from all directions, hands were busy in erecting temporary houses, and everything seemed to indicate that the people had come with a "mind to work." At the usual hour for evening services, we were called to the stand by L. D. Wardwell, Presiding Elder. A hymn was sung, and Rev. A. Plummer led in prayer. It was a time of interest and profit.

Tuesday morning, A. S. Townsend preached from Isaiah lii, 1. It was an earnest sermon, calling the Church to active service. In the afternoon a shower compelled us to take refuge in tents. The preaching was by Wm. Taylor, D. M. True, and J. P. Simon. In the evening, W. J. Clifford preached from Acts vii, 59, 60. We were led to pray that the same power which rested upon Stephen might fall upon us. Wm. Taylor followed with an earnest exhortation.

Wednesday, at 8 o'clock, Brother Taylor gave an account of his work in India. At 10 A. M., he preached from Rom. iii, 28. This was a remarkable sermon, and cannot be described. His style is his own, and unlike anything we have ever seen. He wielded a vigorous sword, and though it may not have had the polish of a Damascus blade, it cut, nevertheless. In the afternoon, A. S. Ladd gave us a spirited sermon from Prov. xli, 17. We were glad to see this Ladd, and hope to see him often at our meetings. In the evening, B. C. Wentworth told us of the blood that cleanseth (text I Peter, i, 19), and earnestly pointed out the reasons why it is precious.

Thursday, at 8 o'clock, we met for a love-feast, and such it was in every sense of the word. There were many witnesses. At 10 A. M., George Pratt preached from Heb. vi, 1, 2, 3. This was a call to high principles, urged with great force. At 2 P. M., H. W. Bolton delivered a sermon from John ix, 4. Brother Bolton had been hard at work, and was suffering from the effects of overwork, but he preached an earnest, effective sermon. This was followed by an altar service that will never be forgotten by many who were present. In the evening, P. E. Brown preached from Peter, cxi, 4. He did not daub with untempered mortar, though he must have stirred the temper of some, as he condemned so severely their practices. We wish every tobacco-chewing, pipe-loving member of the Methodist Church could have heard it.

Friday was a very stormy day, yet, in many respects, it was the great day of the feast. At 8 o'clock social meetings were held, several tents' companies uniting together. At the usual hours for public worship there was preaching by Brothers Arey, Boynton, Bolton, A. J. Clifford, Davies and others. In the evening, prayer and class-meetings were held. God blessed these efforts, and souls were saved. Brother Wardwell, our Presiding Elder, was successful in directing the meeting, though suffering in body. The brethren came to his aid promptly, and few, if any, were inclined to excuse themselves. Excellent order prevailed within the circle of tents. "Without were dogs," but an efficient police prevented serious disturbance. We left the ground feeling that great good must follow this week of earnest work. We are looking for a blessed outpouring of the Holy Spirit on Rockland District.

COLLEGE NOTES.

Yale.—The preliminary catalogue gives the following statistics: Academic department, 538; scientific, 173; theological, 97; special, 7. The total number is 66 less than last year.

Harvard.—Prof. Byerly, of Cornell University, Michigan, has accepted a position as professor in mathematics at Harvard, and at once enters upon his duties. Prof. Charles S. Bradley has succeeded Prof. Washburn in the Bussey professorship at the law school. J. F. Tufts has been appointed assistant professor in English, and will take charge of sophomore classes.

Brown.—A colored student, Imman E. Page, was chosen orator for class day—a remarkable fact. This university admitted 80 to its halls this year, and has a larger number of students than for many years. The corporation have passed a vote of disapproval of secret societies.

Williams.—Freshman class numbers over 50. Prof. Sanford, of Chicago, has taken the place of Prof. Roman. The entire sophomore class have been summarily expelled for persistent hazing. **Johns Hopkins.**—Chief Justice Booley, of Michigan, is appointed law lecturer. This new university starts with an endowment of three million dollars, which is to be chiefly devoted to the development of a corps of first-class instructors.

Amherst.—Prof. E. Root succeeds the late Prof. Snell, in the department of natural philosophy. **The University of Upsal.** Sweden, will, says the *Revue Scientifique*, celebrate next year, in September, the 400th anniversary of its foundation.

Obituaries.

IN MEMORIAM.

ELLA L. MOULTON, a member of the Broadfield Street M. E. Sabbath-school, died Sept. 15, 1876, aged 17 years.

[An Acrostic, from the Class.]
Earth hath its deep sorrow, when cometh stern death;
Laying his hand on the form, and stifling the breath;
Lo! us doth he visit; and his victim this time,
A beautiful one in the pride of her prime!
Leave the dust with its dust; her spirit, so sweet,
Most earnest and cordial, whose depths were the seat
Of gentle affections, of warm, glowing love,
Unfettered, unchanging, as light from above,
Looks now with strong yearning her friends to enfold,
To lead them to fountains of pleasures unrolled.
On through life's mazes and trials, to where
No ill or affliction our bliss shall impair. C.

Rev. JOHN WARE DOW departed this life April 29, 1876, in his 77th year, at the home of his daughter, Mrs. Flood, where he received the most tender care. He was born in December, 1799, in Vienna, Me. He entered the regular work of the ministry about the year 1836, in the Maine Conference, where he had twelve regular appointments. He came to St. Paul, Minn., in 1850, with a certificate of location, settled near Minneapolis, and was readmitted into the Minnesota Conference as a supernumerary, and during the years 1850-58 traveled, and did good and acceptable service on the Point Douglas work in this Conference.

For fifty years he has been a great sufferer with asthma, which was the cause of his death. We were with him during his last sickness, and found him a patient sufferer, with great confidence trusting in that Christ whom he had preached so earnestly to others during his life. He died in great peace, leaving his blessing upon all. "Let me die the death of the righteous, and let my last end be like his."

B. F. KEPHORT.

DANFORD S. BEAN died at his residence in Fitchburg, Sept. 12, aged 45 years. He was born in Brookfield, Vt. He was the son of Methodist parents, and the grandson of one of those noble old "circuit-riders," the memories of whom will always be held in honor for their works' sake. Converted at the age of fourteen, he joined the Church of his fathers, and was a faithful and devoted member of the same. He was a man of high principle, and a true friend to the cause of Christ. He was a man of high principle, and a true friend to the cause of Christ. He was a man of high principle, and a true friend to the cause of Christ.

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food lying heavily on the stomach, accompanied

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vaccinated, the parties who were vaccinated from

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from over and over to such an extent that I was

suffering from a severe case of the disease. I was

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